

Goliath slain with his own Sword;

BEING

A few Strictures

Upon a Tract lately published

BY MR. JOHN MARSOM,

INTITLED

“THE UNIVERSAL RESTORATION
OF MANKIND,

EXAMINED AND PROVED TO BE A DOCTRINE
INCONSISTENT WITH ITSELF, CONTRARY TO
THE SCRIPTURES, AND SUBVERSIVE OF THE
GOSPEL OF JESUS CHRIST, &c.”

In a Letter to the Author,

BY JOHN CUE.

And David said there is none like that; give it me.

1 Sam. xxi. 9, last Clause.

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GOLIATH SLAIN, &c.

DEAR SIR,

A Small pamphlet of yours being lately put into my hands by a friend, entitled, 'The Universal Restoration of Mankind Examined, and proved to be a Doctrine inconsistent with itself, contrary to the Scriptures, and subversive of the Gospel of Jesus Christ,' &c. I immediately began to consider the subject, with that care and attention which I thought its importance called for. I began to consider, that if this author is right, what an awful state must I be in, who am at present so constant an attendant on Mr. Winchester's preaching, who is charged with holding this doctrine! By your manner the public may expect great things; your title page displaying great and infallible abilities. However, this did not discourage me; knowing that a detector of errors is, and ought to be esteemed one of the greatest of public blessings. I was much pleased with the conclusion of your title page, in your adopting the words of Elihu as your own, "I said, I also will shew mine opinion." I could not but rejoice in the freedom of the press; it is a most glorious privilege, and, as far as I know, respecting polemical divinity it is perfectly unrestrained. What an unspeakable advantage

must this be to truth! If any man publishes any doctrine inconsistent with itself, contrary to the scriptures, and subversive of the gospel of Jesus Christ, by the press, an infallible examiner and prover can come forward, a perfect judge of consistency, better acquainted with the scriptures, and one set for the defence and confirmation of the gospel, to prevent the contagion from spreading, and undeceive mankind.

Your motto, which contains your promise of shewing your opinion, was the first subject which impressed my mind. I concluded, that the best and shortest way of confuting all false doctrine, and opinions subversive of the gospel, would be for Mr. Marston to act according to his promise, in first letting the public know his own opinion, or creed, and then comparing that orthodox opinion with all others that are contrary thereunto; then we may, if we are not wilfully blind, escape all kinds of heterodoxy. Give me leave, Sir, to assist you in making good your promise to the public, by shewing them your opinion in your own words, as follows;

‘ The texts, Isa. xlv. 23. Phil. ii. 9, 10, &c. I
 ‘ refer to, are those which relate to the ultimate design
 ‘ of God, in accomplishing the mystery of his will
 ‘ in the restitution and reconciliation of all things
 ‘ to himself by Jesus Christ, whom he has exalted
 ‘ and invested with an universal power and autho-
 ‘ rity for that very end and purpose. The most
 ‘ pointed passages of this kind are those which fol-
 ‘ low: Isaiah xlv. 23. “ I have sworn by myself
 ‘ “ (saith Jehovah) the word is gone out of my
 ‘ “ mouth in righteousness, and shall not return,
 ‘ “ that unto me every knee shall bow, every tongue
 ‘ “ shall swear;” which is also cited by the apos-
 ‘ tle.’

‘tle.’ Phil. ii. 9, 10. “Wherefore God also hath
 “highly exalted him, and given him a name which
 “is above every name; that in the name of Jesus
 “every knee should bow, of things in heaven and
 “things in earth, and things under the earth; and
 “that every tongue should confess that Jesus
 “Christ is Lord, to the glory of God the Father.”

‘Ephes. i. 9, 10. “Having made known unto us
 “the mystery of his will, according to his good
 “pleasure, which he hath purposed in himself;
 “that in the dispensation of the fulness of times,
 “he might gather together in one, all things in
 “Christ, both which are in heaven and which are
 “on earth, even in him.” Colos. i. 19, 20. “For

“it pleased the Father that in him should all
 “fulness dwell; and having made peace through
 “the blood of his cross by him to reconcile all
 “things to himself, by him, I say, whether they be
 “things in earth, or things in heaven.” Rev. v. 13.

“And every creature which is in heaven, and on
 “the earth, and under the earth, and such as are
 “in the sea, and all that are in them, heard I,
 “saying, Blessing and honour, and glory and power,
 “be unto him that sitteth upon the throne, and
 “unto the Lamb for ever and ever.”

‘These passages are so striking, and the ex-
 ‘pressions so universal and extensive, that I am
 ‘not able to discover any possible sense that can
 ‘be put upon them, consistent with the *doctrine*
 ‘*of never-ending misery and torment*. All that I
 ‘have ever heard advanced upon these passages,
 ‘by those who believe that *horrible doctrine*, has
 ‘been so evasive, so big with absurdity and con-
 ‘tradiction, &c.

‘We see here (i.e. in the texts above cited)
 ‘according to the appointment of God, the re-

' conciliation of all things unto himself; the whole
 ' creation voluntarily submitting to the divine au-
 ' thority and government, and ascribing blessing,
 ' honour, glory and power, unto God and to
 ' the Lamb; and this is not in heaven only, but
 ' also on earth, and under the earth, and in the
 ' sea, &c. Can language be more universal, or
 ' any thing said more subversive of the idea of
 ' *the everlasting misery* of millions of rational be-
 ' ings? This reconciliation is to be accomplished
 ' in the dispensation of the fulness of times; it is
 ' what Infinite Wisdom has determined upon;
 ' it is the amazing purpose of the Divine Mind, and
 ' what God's omnipotent power shall effect. God
 ' hath sworn by himself that so it shall be, and his
 ' counsel shall stand, and he will do all his pleasure.
 ' So that when God shall have finished the mystery
 ' of his will, the whole creation shall be delivered
 ' from the bondage of corruption, from all the ef-
 ' fects of sin; nothing that is an offence to Jeho-
 ' vah shall remain; every defect shall be healed,
 ' every disorder rectified, every enemy destroyed,
 ' and universal harmony and unsullied perfection
 ' shall reign throughout the vast extended empire
 ' of Jehovah; every creature, to the utmost bounds
 ' of the creation, shall cheerfully bow to his scep-
 ' tre and sing his praise; then shall God be all in
 ' all, and Jehovah shall rejoice in all his works."

O Mr. Marfom! I am delighted with your opi-
 nion, as you have so elegantly expressed it in this
 citation. This appears to me to be the gospel of
 the grace of God, which bringeth salvation to all
 men; and I do now declare, that as soon as you
 have made good your promise [in your title page]
 of examining and proving Mr. Winchester's and
 Dr. Chauncy's doctrine to be contrary to this
 opinion

opinion of yours, I shall look upon it as the most important discovery I ever met with in all my life.

I now proceed to your preface. In the first place, I commend you for your candour in not taking any advantage from a former edition of the works you intend to examine. You then go on to say, that 'particular attention has been paid to avoid encumbering the subject with any *other* controverted doctrines, that the mind may not be diverted from a close attention to *that* under consideration; therefore wherever any *other subject* is introduced by Mr. W. it is totally disregarded.' I shall take particular care to observe the same rule, that wherever his doctrine clashes with your opinion above quoted, I shall reject it, as inconsistent with itself, contrary to the scriptures, and subversive of the gospel of Jesus Christ.

'His arguments are stated in their full strength, and, it is presumed, it will be found they have been treated with fairness and close attention, as also those passages of scripture which are cited in their support; and that no unfavourable construction has been put upon any expression that would admit of the contrary. In some instances it may appear, that his sentiments are represented as ridiculous; but that ridicule will be found to be a just consequence of native absurdity, even upon the statement of Mr. W. himself: a defence of what is believed to be the *truth*, required that they should be stripped of all those false guises which give plausibility to absurdity.'

Here you act with the strictest propriety as an examiner, especially as your opinion, above quoted, is so well calculated to discover falshood wherever it may be found. Indeed I am so much

prejudiced in favour of that opinion, that I shall always use it as a touchstone to try all doctrines by; you must therefore excuse me, if you find me, very frequently, applying it upon all occasions. Truth, as far as I know my own heart, is my aim; and whenever I find Mr. W. departing from that standard, or any other author, I shall always say, "Let God be true, and every man a liar." Therefore, whenever your touchstone exposes him to ridicule, let him appear ridiculous. I find, by happy experience, it takes off all guises in such a manner that absurdity no longer can be covered by plausibility.

But, to proceed. 'In some instances, *severe censures* are passed upon the conduct of Mr. W. 'but those censures cannot be reprehensible, if 'they are not unjust in their nature, or excessive 'in their severity; and are rendered necessary 'by attacks made on the sacred writings themselves, and upon those great characters by whom 'they are delivered to us.' What greater censures can be cast upon a man, than by holding him up as a deceiver, in the preface of a book, without specifying the charges? What? Mr. W. is that excessive severity just, in charging you with being an enemy to the sacred writings, by your frequent attacks upon them, and upon those great characters by whom they are delivered to us? If the charge is just, you are not only condemnable, but you are to be detested by every honest and good man; and, if not, your accuser ought to be held up as execrable, in the eyes of all with whom christianity, decency, and honour, are looked upon in a proper point of view. Here let me apply the touchstone. Prov. xxvi. 18, 19. "As
" a mad man who casteth firebrands, arrows, and
" death,

“ death, so is the man that deceiveth his neighbour,
 “ and faith, Am not I in sport ?” If the charges are
 not true, how are the public deceived by one who
 is aspersing a character it would be his greatest
 happiness to follow after !

‘ Mr. W. repeatedly says, they affirm what is no
 ‘ where to be found in their writings ; and one of
 ‘ the great pillars upon which the whole system
 ‘ rests, and upon which his arguments are founded,
 ‘ is a positive unqualified denial of some of the
 ‘ most plain and direct declarations of the Bible,
 ‘ and repeated a great number of times. To set
 ‘ the matter in as clear a light as possible, a num-
 ‘ ber of those passages are collected and set in one
 ‘ column, with Mr. W.’s denial of what they af-
 ‘ firm in the opposite column, which will enable
 ‘ the reader at once to see the justness of the ob-
 ‘ servations.’

This method I admire, here will be a very great
 opportunity of applying your touchstone to all
 Mr. W.’s assertions and denials : Indeed I be-
 gin to foresee many and great advantages from the
 use thereof. If Mr. W. charges the sacred writ-
 ters with promising blessings which your opinion
 makes no mention of, I shall reject what he says
 with the greatest indignation ; because, I am sure
 it will be unscriptural. On the other hand, if I
 find he has omitted any important truth which you
 have pointed out, I shall rest myself satisfied that
 your light is not in him.

You say, in the 7th page of your preface, that
 ‘ Mr. W. brings forward, with approbation, some
 ‘ of the most criminal conduct that is recorded in
 ‘ the scriptures, of great and good men, as analo-
 ‘ gous with the conduct of our Lord, in order to
 ‘ get rid of an obvious objection to his system ;
 ‘ and

‘ and though he introduces his friend, reminding
 ‘ him that the conduct alluded to was criminal;
 ‘ and it is recorded of one of them in particular,
 ‘ that he acknowledged before God, in the most
 ‘ expressive language, his *wickedness* and *folly* there-
 ‘ in; “yet,” Mr. W. says, “he does not find they
 ‘ ever recanted.” ‘ If such conduct is not de-
 ‘ serving of a *high degree of censure*, it will be
 ‘ difficult to say what is.’

Here you seem, by these dark insinuations, to aim to blacken a writer that you are not able to confute by fair argument. You seem to bandy about the word *conduct* in this paragraph in such a manner, as to lead some to suspect you are unacquainted with its true meaning. ‘ The conduct of
 ‘ our Lord, the conduct of Mr. W. the conduct
 ‘ of great and good men, the conduct alluded to,
 ‘ &c.’ Had you fairly quoted the passages you seek to throw so much obliquity and reproach upon, you well knew the consequence, that the censure would have fallen upon your own pate. If you refer to Job and Jeremiah’s behaviour, under certain circumstances, any one who wishes to appeal, from your unfair stigma on Mr. W. to truth, may find the subject fairly stated in the Dialogues, from page 76 to 83. I would quote the whole were it not for want of room, and to cite a part only would not answer the purpose.

Preface, page viii. ‘ Another part of the conduct
 ‘ of Mr. W. which is highly censurable is his not
 ‘ making any reference to the authorities on which
 ‘ his assertions are founded: he affirms, that what
 ‘ our Lord said respecting Judas was “a proverb
 ‘ common among the Jews,” but gives us no autho-
 ‘ rity or reference whatever.’

The

The only answer I shall give is, What need is there for hunting after, and perplexing ourselves about Jewish proverbs, when that subject can be much better cleared up without them, only by a reference to your opinion? If we attend to that, Judas cannot be in never ending misery; for, you say, speaking of Isa. xlv. 23. Phil. ii. 9, 10. Eph. i. 9, 10. Col. i. 19, 20. and Rev. v. 13.

‘ These passages are so striking, and the expressions so universal and extensive, that I am not able to discover any possible sense that can be put upon them consistent with the doctrine of never-ending misery and torment. All that I have ever heard advanced upon these passages, by those who believe that horrible (let Mr. D—— T——r hear this and tremble) doctrine, has been so evasive and big with absurdity and contradiction, &c. We see here, according to the appointment of God, the reconciliation of all things unto himself (and consequently Judas amongst the rest) the whole creation voluntarily submitting to the divine authority (no doubt Judas among them) and government, and ascribing blessing and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, and this not in heaven only, but on earth, and under the earth, and in the sea, &c. Can language be more universal, (surely the restoration of poor Judas must be here included) or any thing be said more subversive of the idea of the everlasting misery of millions of rational beings?’

This reconciliation is to be accomplished in the dispensation of the fulness of the times; it is what Infinite Wisdom has determined upon; it is the amazing purpose of the Divine Mind, and
what

what God's omnipotent power shall effect. God hath sworn by himself, that so it shall be, and his counsel shall stand, and he will do all his pleasure. By introducing Mr. Marfom's opinion here, it will be found to be of more importance, and better calculated to prove the restoration of Judas, than ten thousand Jewish proverbs.

In your preface, page ix. you say, that Mr. W. tells us in his contents, that he 'had answered Dr. Whitby's grand objection,' founded on John iii. 36. but not finding 'in his dialogues a single word cited from him, or a reference made to any of his works, it created a suspicion that there was good reason for this suppression,' &c. Have you never read this line, 'Suspicion haunts the guilty mind?' What labour have you not spared, to hold out to the public Mr. W. to be an artful, designing knave, a man without any principle, disaffected to the sacred writings, can attack them at pleasure, &c. Now let us attend to this matter about Dr. Whitby, and see if it cannot be found in the Dialogues, page 118. Any plain, honest man, who was not disposed to quibble upon the easiest and most simple part of all the book, would perceive, that the friend, for the purpose of opposing universal restoration, and to support the doctrine of eternal torments, quoted out of Dr. Whitby's comment on the New Testament, his explanation of John iii. 36. What a pity it was you perplexed yourself to seek for an illustration of this text in his five points, when you had only one to attend to! Had the advocate for universal restoration artfully insinuated that Dr. Whitby defended that doctrine in his works, and particularly in his notes on John iii. 36, and this after being much sought for, could no where be found; there

there would have been some reason to have roused the public suspicion of art and chicanery. Will any man suppose, that a sincere investigator of truth could be capable at all times of throwing out dark hints of designs, schemes, and plots, to catch the unwary?

But I must now attend to page x. and there we shall see more charges of the same nature. 'In like manner he proposes an emendation of the original of a passage in Hebrews, and tells us "it was so read in an ancient manuscript;" but without naming it, or referring to any authority. Had it been so read in more manuscripts than one, the gross absurdity of it is a sufficient proof that it is not the true reading.'

As I am fully persuaded that every thing that may be advanced in defence of any subject that you are determined to oppose, your motives being a contention for victory more than truth, therefore I know that any reply made to you will answer no other purpose than to give you more opportunities to quibble, trifle, and satyrize. Yet for the sake of those who wish to obtain truth, I shall attempt something that may tend to give them satisfaction. Had the author of the dialogues produced all the authorities and vouchers in support of his doctrine, as every one knows he could have done who has studied it, instead of one small volume, he could not have published it in less than twelve. Even in this passage that you are now nibbling at, to defend which, by citing, all the authorities which might be brought would take up perhaps 14 or 15 pages of a book the size of yours. Dialogues, page 38. 'There was anciently a manuscript in use, in which the words were *choris Theou*, that is *for all*, except God, and there is
' little

‘ little doubt of its being the true sense ; because
 ‘ Sr. Paul makes the same exception, with respect
 ‘ to those who are put under Christ, as we have
 ‘ before noted, 1 Cor. xv. 27.’

To prove that Mr. W. is well supported in recommending this reading in Hebrews ii. 9. viz. of Christ’s tasting death for all, God excepted, I need only refer you to the Syriac Testament, Paris edition, as well as in that of Tremellius. You may also see it defended by Grotius, whose comment upon this text is as follows ;

‘ Instead of *χαριτι Θεου*, some copies of great antiquity have *χωρις Θεου*, which last reading is also in
 ‘ some of the Syriac copies ; and in St. Ambrose,
 ‘ in his book, *De Fide ad Gratianum* : from whence
 ‘ it is evident that the Nestorians are not to be
 ‘ blamed, as having altered this text (for Ambrose
 ‘ flourished about the year 370, and the Nestorians
 ‘ after him, about the year 440). It seems
 ‘ to have been the opinion of those who altered this
 ‘ text, that Christ died even for angels, and so for
 ‘ all excepting God.’ Grotius.—‘ Beza, a Calvinist,
 ‘ as follows ; (Græcus Scholiastes, &c.) the
 ‘ Greek commentator admonishes us, that the Nestorians
 ‘ had formerly presumed to corrupt this
 ‘ passage, and write *God excepted*, instead of by *the
 ‘ grace of God*. And yet this reading (i.e. God
 ‘ excepted) is found both in the Syriac Testament
 ‘ and in St. Ambrose, in his *De Fide ad Gratianum*,
 ‘ lib. 2, cap. 4 ; and moreover in Vigilus against
 ‘ Eutyches, i.e. The reading *God excepted*, is acknowledged
 ‘ to be the true reading, both by Eutyches and Vigilus
 ‘ (viz. Tapsensis) who, though of contrary opinions,
 ‘ were both alike condemners of the Nestorians. Cornelius a Lapide, a very learned
 ‘ ed

'ed and ingenius jesuit, as follows (Nota pro *χρῆσι*
 'ΘΕΩ) Note, instead of *God excepted*, both Tho-
 'doret, Theophilact and Œcumenius read *by the*
 'grace of God, and add that this passage was thus
 'corrupted by the Nestorians, who, from its testi-
 'mony, prove that in Christ were two persons, and
 'that the godhead was distinct from the manhood :
 'but before the Nestorians, Ambrose, in his book
 'De Fide, cap. 4. reads also the expreffion *God*
 'excepted, and expounds it as follows ; " Christ
 " tasted death for all excepting God ; which is as
 " much as to say, Christ died for all altogether
 " (even for angels) only not for God, God I ex-
 " cept." And then he subjoins, " not that Christ
 " redeemed angels, but because he reconciled
 " them to men, and enhanced their joy and glory
 " in that he restored, and filled again, those man-
 " fions from which the demons were fallen with
 " men." This man, therefore, even Jesus, called
 'by so many names, advocate, propitiation, propi-
 'tiatory, compassionating our infirmities, tempted
 'as man in all things, yet without sin ; is the great
 'High Priest, not only for men, but for all, whatever
 'is intellectual, offering himself a victim once sa-
 'crificed. For he tasted death for all, *excepting*
 'God, or (as certain copies have it) *by the grace*
 'of God. (But) whether (we say) he tasted death
 'for all God excepted, he died (however) for all
 'excepting God ; because it was by the grace of
 'God that he tasted death for all.' Origen on St.
 John's gospel.

Thus we may plainly see that *χρῆσι* must have
 been the most usual reading in the testaments of
 Origen's time. Moreover Origen being cate-
 chist at Alexandria, in the year 203, and the
 Epistle

Epistle to the Hebrews being written about the year sixty-three, we affirm that for one hundred and forty years after the writing this epistle (*Χωρίς Θεού*) excepting God, was the reading of most general credit and countenance. I could continue this subject to a much greater length, but I know it will only be treated with that unbecoming behaviour which is quite natural to you: for if you have thought fit to treat Mr. W. in the manner you have done, what must one so very inferior expect? Preface, page xi. you say, 'The methods taken by Mr. W. to propagate the doctrine of universal restoration are equally contemptible: namely, the publication of pretended visions of persons conveyed by angels through the celestial and infernal regions; where the doctrine of universal restoration is said to have been revealed to them; an instance of which is just put into my hands, entitled, "Some passages in the life of Mr. George De Benneville." ' This man is represented as having been dead forty-one hours, during which period he was conducted through the seven habitations of the damned, and the mansions of the blessed; as having seen many of the wicked restored to happiness, and as having been repeatedly informed that all the posterity of Adam should be finally saved.' And then very shrewdly you propose the following query, 'Have those wicked spirits whom he is said to have seen restored, suffered all that was due to their crimes? If they have, is not the future judgment entirely superseded with respect to them? Or are they, after having been restored from hell, and made happy, to be again tried at that day, and punished according to the deeds done in the body?' This paragraph I look upon to be as remarkable an instance of baseness and uncandidness as the most

most depraved mind can be capable of. The true state of the case I will now fairly relate, and then leave the impartial to judge of it. By the simple, plain account which the translator has given, it appears that this most extraordinary person was a very zealous Protestant, of an ancient and noble family of that profession in Normandy; and though born July 26, 1703, is now or lately was living in Pennsylvania; that he was exceedingly anxious to preach the pure gospel to his brethren, then under the powerful influence of popish superstition. No wonder this should rouse the indignation of either a Papist or Deist. This may easily clear up the reason why so much rage is exercised against Mr. W. for publishing the life of this gentleman. What objection could a sincere Protestant make against a pamphlet containing some account of the cruelties of Louis XV. against those who professed the reformed religion? Surely the author had a just right to preserve a memorandum of the various trials and persecutions which he had been exposed to, as well as the many instances of the Divine interposition in the dangers he had escaped. In page 18. he says, ' I was about seventeen years of age when I began to preach in France. In this manner I employed two years in that kingdom, preaching the gospel in High and Low Normandy, the country of my father, for he was born in the city of Rouen; also I preached in the Dauphine, and in Languedoc. There were many ministers of us together. Messrs. Durant, De la Chevrette, Dumoulin, L'Achar, &c. We met together in mountains and woods, to the number of three hundred, where God very often wrought great wonders by the power of the gospel, among men and women, and even among boys and

B

girls

' girls of the age of twelve or fifteen years, that did
 ' not know how to read or write; they were con-
 ' vinced by the power of grace, and began to pro-
 ' claim the gospel, with a most marvellous strength
 ' of spirit, without any fear, being embraced by love
 ' divine. We were many times taken prisoners
 ' during the two years, sometimes by means of our
 ' own brothers, who would go and inform the sol-
 ' diers of the Marshalsez where we were met to-
 ' gether. Many of our company were hanged,
 ' others whipped by the hands of the hangman,
 ' and branded with a hot iron, all their goods con-
 ' fiscated, and they sent aboard the gallies; but
 ' all that did not weaken us, but on the contrary
 ' the strength of divine love and grace supported
 ' us to a wonder. At last we were surrounded
 ' with soldiers, one day, where we were assembled
 ' by the side of Dieppe, where many of us were
 ' taken prisoners, among whom I found myself,
 ' with Mr. Durant, a young man about twenty-
 ' four years of age, of Geneva. After a month's
 ' imprisonment we were condemned to die; he to
 ' be hanged, and I to have my head cut off. We
 ' were conducted together to the place of execu-
 ' tion, he was hanged; as he was upon the ladder
 ' he sung the 116th psalm, and died joyfully. I
 ' was then conducted upon the scaffold, and my
 ' eyes were ordered to be bound, to prevent my
 ' seeing, but upon my earnest request that was
 ' omitted. I then fell upon my knees, and pray-
 ' ing the Lord that he would not require my blood
 ' at their hands, as they knew not what they did,
 ' my soul was filled with exceeding joy. Then
 ' the executioner came and bound my hands, in
 ' order for the execution. While he was thus em-
 ' ployed

ployed a courier arrived from the King (which was Louis the Fifteenth) with a reprieve for the criminal. Immediately the joy of my heart left me, and darkness entered into my soul. I was then re-conducted into prison at Paris, where I remained some time before I was set at liberty; which was granted to me through the intercession of the Queen, &c.

What Protestant beside Mr. M. would object against a publication of this nature, in which the design of the translator appears evidently to be on one hand to set forth the horrid persecuting spirit of popery, and on the other the extraordinary supports the Divine truth communicates to those who are its proclaimers. Is there one besides yourself, who would charge a publisher of such an account as this with being guilty of 'mean arts to impose upon the credulity of the weak, and furnish strong presumptive evidence that the doctrine attempted to be established by such means, is not capable of being supported by the *more sure word of prophecy*?

If Mr. Winchester's other adversaries have no other objections against his cause than you are able to produce, they will only discover their own impotence, as well as their folly in fighting against the truth. As to your sneering query in the note, page 13. I should not have thought it deserved an answer; but as Mr. J. M. the short-hand writer, has given it a very sufficient one, take it in his own words. 'When God shall have finished the mystery of his will, the whole creation shall be delivered from the bondage of corruption, from all the effects of sin, nothing that is an offence to Jehovah shall remain, every defect shall be healed, every disorder rectified, every enemy

‘destroyed, and universal harmony and unfullied perfection shall reign throughout the vast extended empire of Jehovah, every creature, to the utmost bounds of the creation, shall cheerfully bow to his sceptre, and sing his praise; then shall God be all in all, and Jehovah shall rejoice in all his works.’ You see what pains this gentleman takes to answer all such captious questions, or any other that you may think proper to propose. Page 14. speaking of the criminal conduct of Mr. W. in publishing this life, you say, ‘The grossest absurdities that have ever disgraced human nature have been propagated in this way, and have derived all their credit from this corrupt source.’ I wish to know what you mean by gross absurdities. Is a man’s falling into a trance one of the grossest absurdities? Did you never hear of such a circumstance happening amongst mankind? How could Mr. W. act? If he had mutilated the account of this gentleman’s life, he would by so doing have dissatisfied all his friends for whose use he published it. On the other, by publishing the whole as it was wrote, you want to make the world believe that his only motive in relating this affair of the trance, was to establish his doctrine. Upon the whole, your preface shews that you have as little to do with candour as any man living, though there is no man makes more parade about it.

As to Mr. W.’s doctrine, those that are acquainted with it are fully convinced that it is the only one that is capable of being supported by the sure word of prophecy; and I have that confidence in it, and of one who has wrote in its defence, that it is out of your power to bring forward any thing in opposition to it, that Mr. John Marfom, the short-hand writer, cannot reply to.

Having

Having finished my remarks upon your preface, I shall now proceed to the work itself, which you introduce by saying, that ‘many attempts have been made within these few years, to support the doctrine of the restoration and final salvation of all mankind.’ I bless God for it; these attempts have been attended with a very great blessing. The present day, in some little measure, faintly resembles that glorious period, mentioned Acts xix. 20. “So mightily grew the word of God and prevailed.” In the list of those who have made these attempts, I must place Mr. John Marfom, as one of the most able advocates that cause ever had. He that can so confidently assert, (the following declaration must appear to an impartial public as no enemy to that doctrine) ‘We see here, according to the appointment of God, the reconciliation of all things to himself, the whole creation voluntarily submitting to the divine authority and government, and ascribing blessing, and honour, and glory and power, unto Him that sitteth upon the throne, and unto the Lamb; and this not in heaven *only*, but on *earth*, and under the *earth*, and in the *sea*, and all that are in them. Can language be more *universal*, or any thing be said more subversive of the idea of the everlasting misery of millions of rational beings?’ This reconciliation is to be accomplished in the dispensation of the fulness of the times, it is what infinite wisdom has determined upon; it is the amazing purpose of the divine mind, and what God’s omnipotent power shall effect. God hath sworn by himself that so it shall be, and his counsel shall stand, and he will do all his pleasure. So that when God shall have finished the mystery of his will, the whole creation shall be delivered

' from the bondage of corruption, from all the
 ' effects of sin, nothing that is an offence to Jeho-
 ' hovah shall remain, every defect shall be healed,
 ' every disorder rectified, every enemy destroyed,
 ' and universal harmony and unfulfilled perfection
 ' shall reign throughout the vast extended empire of
 ' Jehovah; every creature to the utmost bounds of
 ' the creation shall cheerfully bow to his sceptre,
 ' and sing his praise; then shall God be all in all,
 ' and Jehovah shall rejoice in all his works.' And
 to prove the whole from God's word, this great
 advocate for universal restoration goes on thus:
 ' But I proceed to consider another class of texts,
 ' which are commonly adduced in support of the
 ' doctrine of universal salvation, and are supposed
 ' to be strong and cogent proofs of that doctrine.
 ' The texts I refer to are those which relate to the
 ' ultimate design of God in accomplishing the mys-
 ' tery of his will in the restitution and reconcilia-
 ' tion of all things to himself by Jesus Christ, whom
 ' he has exalted and invested with universal power
 ' and authority for that very end and purpose.
 ' The most pointed passages of this kind are those
 ' which follow. Isai. xlv. 23. "I have sworn by
 " myself (saith Jehovah) the word is gone out of
 " my mouth in righteousness, that unto me every
 " knee shall bow, every tongue shall swear;"
 ' which is cited by the apostle, Phil. ii. 9, 10,
 "Wherefore God also hath highly exalted him,
 " and given him a name which is above every
 " name; that in the name of Jesus every knee
 " should bow, of things in heaven, and things in
 " earth, and things under the earth; and that
 " every tongue should confess that Jesus Christ is
 " Lord, to the glory of God the Father." Ephes.
 " i. 9, 10. Having made known unto us the
 " mystery

"mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him." Col. i. 19, 20. "For it pleased the Father that in him should all fulness dwell; and (having made peace through the blood of his cross) by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven." Rev. v. 13. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Now I ask, what can Mr. Marsom, the bookseller, bring forward, in the way of argument, against universal salvation, since Mr. Marsom, the short-hand writer, has, with such uncommon strength of reasoning, defended it, by such a clear explanation of the sacred writings from the objections of Dr. Edwards, in his Sermon on the eternity of hell torments, Mr. Dan Taylor's Five Letters and Sermon in defence of that doctrine which Mr. M. calls *horrible*, and maintains that all attempts to support it are not only *'evasive, but big with absurdity and contradiction.'*

Referring to Isai. xlv. 23. Phil. ii. 9, 10. Ephes. i. 9, 10. Col. i. 19, 20. Rev. v. 13. he says, *'These passages are so striking, and the expressions so universal and extensive, that I am not able to discover any possible sense that can be put upon them consistent with the doctrine of never-ending misery and torment. All that I have ever heard*

* *advanced upon these passages, by those who believe*
 * *that horrible doctrine, has been so evasive, so big*
 * *with absurdity and contradiction, &c.* Therefore,
 as Mr. John Marfom has so pointedly, and with
 such strength of argument, attacked and exposed
 the absurdity of Mr. Dan Taylor's doctrine of ne-
 ver-ending misery and torment, that gentleman
 should have first overturned Mr. M.'s arguments,
 before he had wrote against Mr. Winchester; for
 till that is done, Mr. W. must remain unanswered.

You proceed to attack Dr. Chauncy, who, with
 yourself, has been distinguished as a supporter of
 that doctrine. 'Previous to entering upon the
 'doctor's proofs, it may be proper to observe—
 '1st, That the doctrine of universal salvation is no
 'where expressly taught in the holy scriptures.'

Will Mr. Marfom, the bookseller, say this, when
 Mr. Marfom, the short-hand writer, has, in such a
 clear, plain and decisive manner, established that
 doctrine? Only attend to what he is saying in the
 foregoing paragraph, where he is urging, amongst
 the other scriptures, Col. i. 19, 20. on which he
 says, 'These passages are so striking, and the ex-
 'pressions so universal and extensive, that I am
 'not able to discover any possible sense that can be
 'put upon them consistent with the doctrine of
 'never-ending misery and torment.' Why was
 Isai. xlv. 23. cited, if not to prove universal salva-
 tion? In that text universal salvation is not only
 promised by Jehovah, but he has also sworn by
 himself to accomplish that great event. See Lowth's
 translation. "By myself have I sworn (saith Je-
 "hovah); truth is gone forth from my mouth;
 "the word, and it shall not be revoked: surely to
 "me shall every knee bow, shall every tongue
 "swear; saying, Only to Jehovah belongeth sal-
 "vation

"vation and power," &c. 'Now what passage (as Mr. Marfom, the short-hand writer, well observes) 'can be more universal and extensive?' and which, he says, is cited by the apostle, in proof of that doctrine, Phil. ii. 9, 10. And to prove that God designs not only to restore every human creature which he ever brought into existence, but also all rational intelligences every where, who at present are in a state of rebellion against him, we need only cite Coloss. i. 16, 17. "For by him "were *all things* created, that are in heaven, and "that are in earth, visible and invisible, whether "they be thrones, or dominions, or principalities "or powers; *all things* were created by him, and "for him: and he is before all things, and by him "all things exist." Now only compare these verses with those you have quoted, and then see if any candid man, who had no other motive but to obtain truth, could roundly assert, 'That the doctrine of universal salvation is no where expressly 'taught in the holy scriptures.' If that was true, what can the apostle mean when he declares that the same *all things, all creatures*, which were ever brought into existence are (in consequence of his having made peace through the blood of his cross) reconciled to himself, and being made by him, and for him, though destroyed in one age, must be restored in another?

Were I to produce all the scriptures which expressly teach universal salvation, I must quote great part of the Old and New Testament: those passages which are brought forward by the short-hand writer are sufficient to prove against the bookseller, that it can be contended, that 'the scriptures 'speak in express terms, that all men shall be finally restored and made happy.' But I now
come

come to page 6. ' 2dly, The scripture expressly declares, that all who believe not shall be damned. Now salvation and damnation are set in direct opposition to each other, and cannot be predicated of the same persons, at the same time. The scriptures go farther, and affirm, not only that the wicked shall be destroyed, but that *that* destruction (so far from being succeeded by a recovery and salvation) ' shall be their *end*. The doctrine of universal salvation, on the contrary, affirms, in direct opposition to the language of the scriptures, that their *end* shall not be destruction, but salvation; for certainly if the wicked shall finally be partakers of everlasting felicity, it cannot ever with truth be affirmed, that a preceding punishment or destruction will be their *end*.'

Whatever may be your aim I know not, but this I know, that all who are inclined to (what is called) Deism, reason about the scriptures in this manner. Having no inclination to examine them for the purpose of discovering their beauties, harmony, majesty, and grand design, search them with no other intent but to notice the different parts which, without examination, have the appearance of contradiction. In this manner you are proceeding, when you are punning about the word *end*. Now suppose one of those gentry should produce Gen. vi. 13. to disprove the resurrection of the old world from the dead, and reason upon it in the same manner as you do. He would say, why your scriptures represent God as saying (in that passage) "The end of all flesh is come before me;" whereas your New Testament contradicts that declaration. Jesus Christ says, John v. 25. 28. that "The dead shall hear the voice of the Son of God,—Marvel not at this: for the hour is
" coming,

“coming, in the which all that are in the graves shall hear his voice.” You see how your scriptures oppose themselves; in Genesis vi. 13. God says there: That the flood should destroy them; that should bring about their *end*. Christ makes it appear that should not be their end. If your book varies in such a manner, what are we to believe? Job xlii. 12. “So the Lord blessed the latter end of Job.” A punster might cry out, How could that be his latter end, if he is to rise again? Lament. i. 9. The prophet, speaking of the miserable state of Jerusalem, in the time of Josiah, says, “She remembered not her latter end:” whereas she had several latter ends after that. Indeed I might go on without end upon the word, were it necessary to attend to every punster: but I forbear, and proceed to view the subject, as it is most beautifully cleared up by the short-hand writer. But before we attend to his very ingenious method of clearing up the most abstruse subjects in divinity, it will be necessary to premise the following particulars. First, that all rational creatures were brought into existence by a God of perfect wisdom, power, and love. That they were all created by Jesus Christ, that they were all brought into existence for him, that they are all reconciled to God in him: that those who are in a state of rebellion against him will go through such revolutions as are necessary to bring them into a perfect state of subjection to him. So Nebuchadnezzar, that greatest of all rebels against God except the devil, yet even that great blasphemer against the Most High, who threatened that if any one paid the least attention, respect, homage, or worship to him, in not worshipping the image which was set up for the purpose of religious

gious worship, should be cast into a fiery furnace, even that king over all the children of pride, who dared to brave his Creator, by saying, "Who is that God that shall deliver you out of my hand?" this hardened wretch was turned into a wild beast, not to be annihilated, but to be subdued, and then to be restored. Therefore the scriptures divide the different periods or dispensations wherein God displays his various attributes, in the following manner, viz. (such as complacency and delight to those who wear his image, his hatred of sin to such as are not conformed to his will, and his awful judgments towards those who are in a state of rebellion against him) into ages, and the concluding one into the age of ages: hence the scriptures, amongst several other periods, speak often of the present age, the millenium age, that age when the general judgment shall take place, with the total and complete destruction of this globe which we now inhabit, and the last and most glorious period, when a new globe is to be formed out of the materials of the former. This is called in the Hebrew scriptures עולם the age of ages. So in the Syriac Testament, Matt. vi. 13. עולם עולם the age of ages.

Upon the whole, in the sacred writings there plainly appears (to such who would wish rightly to divide the word of truth) to be ages of judgment and of destruction, which are succeeded by ages of restitution and complete restoration. Hence in Psal. lxxxiii. 13, 14, 15, 16, 17, 18. the Psalmist is praying that they who are rebels against God may be exposed to the most awful visitations, to fill their faces with shame in one age, that in the following one they may seek the name of Jehovah. Also the 34th Psalm, ver. 16, 17. describes the

the manner in which evil-doers are cut off in one age, and restored in another.

Understanding things in this view, how instructive and edifying does Mr. M.'s comment appear on those texts which he says 'are so striking, and the expressions so universal and extensive. So that in the age of ages, when Christ shall deliver up the kingdom to God the Father, then will the mystery of God's will be finished. The whole creation, even all that God ever brought into existence, shall be delivered from the bondage of corruption, from all the effects of sin, nothing that was an offence to Jehovah shall then appear, every defect shall be healed, every disorder rectified, every enemy subdued, and universal harmony and unsullied perfection shall reign throughout the vast extended empire of Jehovah; every creature, to the utmost bounds of the creation, shall cheerfully bow to his sceptre, and sing his praise: then shall God be all in all, and Jehovah shall rejoice in all his works.' We may observe in Isai. xxv. 8. the same spirit breathing forth the same truth. "He (Jehovah) will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people (for publishing this truth) shall he take away from off all the earth: for the Lord hath spoken it." Holding the scriptures in their proper harmony and consistency, we see, "that he that believeth and is baptized shall be saved," (shall be preserved from the second death; from the destruction which shall come upon all who obey not the gospel) "but he that believeth not shall be damned." Now in your explanation of these words you very justly observe, that 'salvation and damnation are set in direct opposition to each other, and cannot be pre-

' predicated of the same persons, at the same time.'

Certainly not; because, as you have very sufficiently cleared up that subject in another place, it would be the greatest absurdity to say, that persons were saved and damned at one time, or in one age.

For, as the wise man informs us, Eccles. iii. 1.

"To every thing there is a season, and a time to

"every purpose under heaven," killing dispensations, and healing ones, also times of weeping and rejoicing, of breaking down, and building up, &c.

And in the tenth verse he says וְאֵתִי אֵת הָעֵינַי אֲשֶׁר

נָתַן אֱלֹהִים לִּכְנִי הָאֵדָם לְעֵצָתוֹ

i.e. I have seen the trials which God hath given to the sons of Adam, to subdue them to himself; also in the 11th is a reason

for the same; אֵת דְּכָל עֲשֵׂה יָפֶה בְּעֵתוֹ גַּם אֵת הָעֵלֶם

נָתַן בְּלִבָּם מִבְּלִי אִמְרוּ לֹא יִצָּא הָאֵדָם אֶת הַמַּעֲשֶׂה אֲשֶׁר

i.e. he doeth every thing כֹּחַ כֹּד וְעֵד כֹּד

fair, clear, and beautiful in his own time, yea also

he hath given the mystery (thereof) amongst them,

without which no man could find out the work

which God doeth from beginning unto the end.

This is a subject of the highest importance,

which I would earnestly recommend to your most

serious attention; then I am sure you will never

more charge Dr. Chauncy with maintaining the

doctrine of the salvation and damnation of the

same persons at the same time.

You then proceed in your seventh page to tell

us, that ' It remains now to examine what the

' doctor alledges in proof of the doctrine for which

' he contends. The first passage which he produces

' from scripture is Rom. v. 12. to the end; which

' he paraphrases, and attempts to justify that para-

' phrase by critical notes. In the whole of this

' connection there is not any thing which has the

' least appearance of favouring that doctrine, ex-

cept

‘cept verses 18 and 19.’ To criticise upon the doctor, and darken that passage of scripture, you have taken up no less than twenty-five pages in this number, and how many you intend in the next I know not. I shall therefore quote those parts which you have laboured to perplex, and leave the public to judge whether you have paid the least regard to truth, in asserting that Rom. v. 12.—21. ‘In the whole of this connection there is not any thing which has the least appearance of favouring that doctrine’ (viz. universal salvation.). How easy it is to assert this! You might as well say, that Gen. i. 1. is no proof of God’s creating the heavens and the earth. I ask, what could an apostle have said, or what ought such an one to have said, to have declared the doctrine of universal salvation, or more properly restoration, in such a manner as to satisfy or convince? Had you been possessed of the least degree of candour, you would have conducted yourself in this controversy towards the doctor, according to the plan which he pursues in defending his doctrine, viz. ‘The several texts containing this evidence I shall bring to view under five or six propositions: only defining that the produced texts may be considered not apart from each other, but in connection. What I rely on as *proof* in the present argument, is the result of all these texts, not considered singly, but in *one conjunct view*: though, perhaps, most of the texts, taken separately, will appear to have considerable force, and some of them to be strongly conclusive, even of themselves alone.’ In opposition to this reasonable desire of the author, your aim appears to be to obscure, perplex, and render as unintelligible as you are able, every text which he has produced: thinking by these means

means you will have it in your power most effectually to confute all he advances in support of universal restoration, and, by a little art, make it appear 'inconsistent with itself, contrary to the scriptures, and subversive of the gospel of Jesus Christ.' By your taking up so many pages to explain one of the plainest passages in all the scriptures, we are naturally led to think you are entering the lists against that apostle who declares that since he had the ministry of that righteousness which extends to all the human race, though only upon all them that believe, he used great plainness of speech. No, says Mr. M. so far from your using great plainness of speech, I can make the world believe that no one can understand you, without I give them a comment of several numbers upon only a few of your words. Every one who is not confined to system must see that the apostle is preaching and defending that gospel which he was sent to publish amongst the Gentiles. To do this, he is acquainting those he wrote to, of the two Adams; the first and the second. By the first sin entered into the world, and death by sin; by the first death reigned, is reigning, and will reign. That the first is only a figure of the second, and therefore never could bring any mischief amongst the human race which the second would not perfectly deliver them from. One infected them all with sin, the other totally eradicating all the mischief in his own time and way. The parallel runs through, not only in these passages which you are taking so much pains in attacking the doctor upon, but in all the rest of the scriptures, both of the Old as well as the New Testament.

What a pity is it that you should employ your time to "darken counsel by words without knowledge!"

“ledge!” Can there be a greater proof of the wisdom, power and love of the Deity in the manifestation thereof, than in Rom. v. 18, 19. “Therefore as by the offence of one,” or, according to others, ‘Therefore as the consequence of one offence extended to all men, so also the consequence of one act of righteousness extended to all men to justification of life. For as by the disobedience of one man the *multitude were constituted sinners, so by the obedience of one the multitude shall be constituted righteous.’ Any impartial enquirer after truth may easily perceive the reason why the apostle uses two words, viz. *all* and *many*, when he is describing the universal pollution and destruction which the whole human race are exposed to from the first Adam, and the complete purification and restoration which will be accomplished upon them by the second; “according to the working whereby he is able to subdue all things unto himself.” By the word *all* we are to understand the apostle to mean a mathematical universality; namely, that not an individual who is lost in the first but would be found in the second; according as he declares 1 Cor. xv. 22. “For as in Adam all die, even so in Christ shall all be made alive.” But when he makes use of the words *οι πολλοι*, i. e. the multitude, or whole bulk of mankind, it is to inform us, that as they have all been begotten in the likeness of the first Adam, so are they all to be born again in the likeness of the second Adam, the Lord from heaven, according to John iii. 3, &c. 1 Pet. i. 22, &c. 1 John v. &c.

* *Οι πολλοι*, the many, i. e. the multitude, or whole bulk of mankind. Rom. v. 15, 18, 19. Parkhurst’s Greek Lexicon, under *Πολις*.

In page 12, &c. by your explanation of Rom. v. 18. you have taken away every thing that could be called good tidings from the gospel, and have left us something, which, if it is credited, makes the coming of Christ the most calamitous event which ever could happen to the human race: for you say that 'Justification of life is essentially different from justification from all things. It is here represented coming to men not through any personal act of theirs, but purely through one act of righteousness by Jesus Christ—giving them life from the dead; but leaving them as to their personal conduct, subject to the righteous judgment of God.—So that admitting the words all men in this connection to mean mankind in the most universal sense, what is here affirmed of them does not afford any evidence to establish the doctrine of universal salvation.' O Paul, you who said "if the trumpet give an uncertain sound, who shall prepare himself to the battle?" how are your words explained away, to have no meaning at all, who have said, "As God is true, they were not yea and nay; that all the promises of God in Christ were yea, and in him amen, unto the glory of God," by your message. Have not you declared that "as in Adam all die, even so in Christ shall all be made alive?" But for what purpose? Not surely to go into eternal torments, that cannot be; for Mr. M. calls that 'a horrible doctrine, big with absurdity and contradiction.' What then? To go into destruction, to be lost, and never more to be found? Bad news for mankind did Paul bring, when he said, 1 Cor. xv. 21. "For since by man came death, by man came also the resurrection of the dead." Could the news be good, if the gospel according to Mr. Marfom

Marfom be true, that man is to be destroyed, and perpetually annihilated? But I muft draw to a conclufion.

In the feventeenth verfe of Rom. v. the apoftle fays, " For if by one man's offence death reigned " by one, much more they which receive abundance of grace, and of the gift of righteoufnefs, " fhall reign in life by one Jefus Chrift." Though thefe appear to be a limited number who receive this abundance of grace, yet it appears they will have grace enough to rejoice in, grace enough to be fupported by, in the various difpenfations which they will be carried through, and grace enough to communicate to all their fellow creatures who are deftitute thereof. " For in Chrift is hid all the " treafures of wifdom and knowledge," and " from " him," fays an apoftle, " have we all received," i. e. from his fulnefs, and " grace for grace;" and if his kingdom is a kingdom of grace, then we are affured, that " of the increafe of his government " and peace there fhall be no end; and where " fin hath abounded, grace is much more to " abound." May God grant you may be of that happy number who will receive abundance of grace and of the gift of righteoufnefs, and reign in life by one, Jefus Chrift. I am certain (fhould that bleffed event take place) of your free forgiveness for every thing I have faid in this letter which may appear to you or others contrary to that gofpel which I pray God I may be found exulting in; when you are called to take your place at the right hand of Him who hath " reconciled all things to " himfelf."

Your fecond number being come out, I was induced to look over it with care, to fee if you were more likely to perform your promife (as
given

given in the title-page) than you had done in the first. Here I was greatly disappointed; nothing appearing at the beginning but a silly, unmeaning remark upon the doctor's plain paraphrase of Rom. v. 12. in which is brought forward a most violent charge against him for robbing the apostle Paul of a scythe. Page 34. 'He has here taken the scythe out of the hand of the apostle, and mowed down at one stroke, every argument he had with so much labour endeavoured to set up.' What a pity it is you had no other trope to set forth the apostle by, but the resemblance of Death with a scythe! Surely you must (in drawing his portrait) have taken it from his likeness when he was "breathing out threatenings and slaughter against the disciples of the Lord." Acts ix. 1. Indeed, by your mode of explaining away the "grace of God which bringeth salvation" to all men, which he has so clearly established in Rom. v. from the 12th verse to the end, you have held him up as the curser of every creature, instead of preaching the gospel to them. In page 35. you say, 'That *justification of life* does not include righteousness and a reigning in life, we have before proved, and it is exceedingly clear, from the double comparison of the apostle, in the 18th and 19th verses.'

As to proof, you have only proved this, that when a man has a system of his own or of others invention to establish, it is necessary to twist and warp the scriptures to suit it; otherwise you would not have trifled away so many pages upon the plainest part of the whole Bible. The true cause is this, your system wants two grand supports, which the scriptures very clearly set forth, viz. redemption by price, and redemption by power. Both these

these subjects are illustrated in John xii. 32, 33. "And I if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." Exactly corresponding with Isai. liii. 10, 11. "Yet it pleased Jehovah to crush him with affliction. If his soul shall make a propitiatory sacrifice, He shall see a seed, which shall prolong their days, and the gracious purpose of Jehovah shall prosper in his hands. Of the travail of his soul he shall see (the fruit) and be satisfied. By the knowledge of him shall my servant justify many; for the punishment of their iniquities he shall bear." *Lowth.* By virtue of redemption by price and power the whole human race will be raised from the dead, if these scriptures are to be regarded, and if raised, is it only for this purpose, that they may meet with complete destruction? O what a gospel! How different is the gospel according to John the apostle from the gospel according to John Marston, the bookseller? You say, page 56. "The *lapse of Adam*, and the *abounding advantage* through Christ, even to *all mankind*, are of such infinite importance in the doctor's plan, and have so much music in his ear, that they are made the grand chorus to almost every thing he has to advance.' Methinks I hear the doctor now pleading guilty to the charge, though amongst the "spirits of just men made perfect," and saying, 'If this is what poor haughty mortals think vile, I am now become more vile; having the infinite pleasure of joining in chorus, upon the same most glorious subject, with the general assembly and church of the first born, whose names are written in heaven; expecting that happy period most devoutly to be wished for; when every creature which was created by Jesus Christ,

‘ Christ, and for him, whom God hath reconciled
 ‘ to himself, shall be completely restored, and qua-
 ‘ lified to assist in the concert.’

Therefore, whatever the bookseller may have to
 say against this music, the short-hand writer has
 so well defended it by the scriptures, that neither
 men nor devils will be ever able to overthrow it.

‘ We see here (referring to Isai. xlv. 23. Phil.
 ii. 9, 10. Ephes. i. 9, 10. Col. i. 19, 20. and
 Rev. v. 13.) ‘ according to the appointment of
 ‘ God, the reconciliation of all things to himself;
 ‘ the whole creation voluntarily submitting to the
 ‘ divine authority and government, and ascribing
 ‘ blessing and praise to God and the Lamb; and
 ‘ this not in heaven only, but on earth, and under
 ‘ the earth, and in the sea, &c. Can language be
 ‘ more universal; or any thing be said more sub-
 ‘ versive of the idea of the everlasting misery of
 ‘ millions of rational beings? This reconciliation
 ‘ is to be accomplished in the dispensation of the
 ‘ fulness of *times*, it is what infinite wisdom has
 ‘ determined upon, it is the amazing purpose of
 ‘ the Divine mind, and what God’s omnipotent
 ‘ power shall effect. God hath sworn by himself
 ‘ that so it shall be, and his counsel shall stand, and
 ‘ he will do all his pleasure.’

Now though I cannot charge Dr. Chauncy with
 snatching a scythe out of the hand of the apostle,
 to mow down at one stroke all his arguments, yet
 I am obliged to say, that the bookseller, with a
 scythe of his own making, has endeavoured, as far
 as lay in his power, to cut down all the promises
 of God, which are “yea and amen in Christ,”
 displayed in the above cited texts, which the short-
 hand writer, about ten years ago, had so beauti-
 fully illustrated. Your great ignorance of the scrip-
 tures

tures has led you to do that which, when you come to your senses, will fill you with the greatest anguish.

Page 66. You say, 'To pretend that *destruction, perdition and death*, mean a being *pre-served alive in misery and torment*, is the highest absurdity imaginable, and has no countenance in the word of God.' By this paragraph, the Son of God who is the way, and the truth, and the life, is charged with this pretence of declaring the highest absurdity imaginable. For in Luke xvi. 22, 23, &c. Christ says that the rich man died and was buried, and yet afterwards existed in misery. "The rich man also died, and was buried, and in Hades he lift up his eyes, being in torments, &c."

This mistake proceeds entirely from your supposing, that, by death, is to be understood an end of existence, or ceasing to be; than which nothing is less true, if the scriptures are to decide what is truth. Would an apostle have said, Phil. i. 23. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you," if he had understood dying was a ceasing to exist? Can we think for a moment, that by departing and being with Christ, he meant to be no longer in being? Could he have said to the Corinthians, in his 2d epistle, chap. v. ver. 1, &c. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands," &c. and in the 6th verse; "while we are at home in the body, we are absent from the Lord," ver. 8. "We are willing to be absent from the body, and present with the Lord?" And if he is to be believed, a *man* may be in the body or out of the body, he may be caught

caught up into the third heaven, and, in that state, may be able to hear words which he is not able to utter, may have many visions and revelations of the Lord in paradise, out of the body. And, if our Lord is to be credited, the thief on the cross went into paradise with his Lord that same day he was upon the cross.

Upon the whole, if we would wish to be taught by God's word; instead of making a nose of wax of it, by first framing a system, and then doing violence to the sacred writings, to make them support it, we shall find that personality consists in conscious identity: that this consciousness no rational intelligence can lose by death: all that death can do, with either the righteous or wicked, is only to introduce them into a change of state. Without this view of the scriptures, how are we to understand Moses and Elias appearing to our Lord and his three disciples on the mount? Or, how could Jehovah be the God of Abraham, Isaac and Jacob, if they are not in existence; for our Lord asserts, Matt. xxii. 32. "that God is not the God of the dead, but of the living;" which could not be true if the patriarchs were not existing somewhere or in some state.

In page 66, for want of scripture authority, you quote your master, Dr. Taylor, from whose works you have had your chief assistance. 'Transgress and die, is the language of law, (says Dr. Taylor. 'Scheme of Scripture Divinity. Page 102) and therefore every transgressor, the moment he is such, is dead in law, he must continue so as long as it is true that he hath violated the law, that is for evermore. Hence it follows, that *death in law is death eternal*, without hopes of a revival, or resurrection. And you, as his commentator, say; 'Now *till* this destruction is accomplished, Christ must reign, not till all
his

his enemies are converted into friends, but till they are made his footstool, till they are subdued and destroyed. So that the end of Christ's dominion, we see, is to extirpate rebellion out of the creation of God ; and this he will effect, for, he will at last say of those who trample upon his authority, and despise the riches of the divine goodness exhibited in the gospel,—" *those mine enemies who would not that I should reign over them, bring hither and slay them before me.*"

This is a comprehensive and complete view of the gospel according to Dr. Taylor, and confirmed by his faithful disciple, which, if true, every thing must be reversed that is stated by the apostle, 2 Cor. iii. 9. " For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory, &c."

If Dr. Taylor calls this a Scheme of Scripture Divinity, it is such a one as both the prophets and the apostles are entirely ignorant of. It is a Christianity without a propitiation for sin ; it is a scheme without the least appearance of wisdom in its plan : it gives no other power to the great High Priest of the Christian profession, but that of destroying the greatest part of God's creatures. It is such a contrivance as is perfectly deficient respecting love ; for, there is not the least degree of compassion as I can perceive in the design of it for those who are ignorant and such as are out of the way. It changes the name of Jesus into that of Abaddon or Apollyon.

Upon the whole, the scheme has met with no one to improve it, since Socinus, who drew it up in a great hurry about 240 years ago, and, upon examination, has been proved ' to be a doctrine inconsistent with itself ' ; as it seems, at first sight, to hold out universal restoration ; but, upon trial, destroys

destroys the greatest part of the human race, contrary to the scriptures, as it charges him who is the Truth, with the highest absurdity in saying that the rich man died and existed in a state of misery after his death, because he says, being in Hades, he lift up his eyes in torment, &c. It is subversive of the gospel of Jesus Christ, because it most effectually overthrows (as far as system can do) every blessing which the prophecies hold forth respecting his sufferings and following glory. It denies Christ to be Creator of the world, refuses to give him the worship due to him as Jehovah, denies him to be a sacrifice for sin, ridicules the doctrine of a separate state, &c.

You have quoted Luke xix. 27. to support your favourite doctrine (which you call that) of complete destruction. "But those mine enemies which would not that I should reign over them, bring hither and slay them before me."

Now here, as in every part of God's word, it will be necessary rightly to divide the word of truth. To do this, it will be proper to make the following enquiry. Does this parable refer to the general judgment, or to any period antecedent thereunto? I answer, it appears to me to refer to that time when Christ's feet shall stand upon the mount of Olives, according to Zechariah xiv. 4. at the commencement of the Millenium. My reason for thinking so, is this: our Lord being in the house of Zaccheus, the publican, took the opportunity of setting forth the scope and meaning of all the prophecies, viz. his sufferings and following glory, under the guise of a parable, for the purpose of delivering them from a mistake which they then laboured under, see ver. 11. "because
"they

"they thought that the kingdom of God should immediately appear."

To preserve the analogy between the parable and the things signified thereby, we are to understand his coming down from heaven, to convey to them the knowledge of God, by shewing them himself, who was and is "the brightness of his Father's glory," and the express image of his substance, being the same visible Jehovah who appeared to the patriarchs; which spake to Moses "face to face, as a man speaketh to his friend;" who came forth from his Father, into the world, to be the restorer of it, and having finished the work he gave him to do, left his word amongst his followers, in even proportions, which, by way of metaphor, he here calls pounds, according to John xvii. 14. "I have given them thy word," &c. That at his second coming judgment would begin at his own house, 1 Pet. iv. 17. when he would distinguish the wheat from the tares, Matt. xiii. 40. the wise from the foolish virgins, those who had been occupying with his truth, and had brought forth fruit, and those who had not. To this period the apostle is attending, when he is informing the Thessalonian church of the awful events which shall take place when "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them who know not God, and that obey not the gospel of our Lord Jesus Christ, &c." Now this cannot refer to the general judgment, because they are set forth as sentenced to condemnation for not obeying the gospel; which judgment this same apostle says (Rom. x. 12, 13, 14.) they never can be subject to who have never heard it. "For there is no difference between the Jew and the Greek,

"Greek, for the same Lord over all is rich unto
 "all that call upon him. For whosoever shall call
 "upon the name of the Lord shall"* (*σωθησεται*)

shall be

* The words to save, saviour, salvation, &c. so much used in our New Testament, convey not the true force of the Greek *σωζω*, *σωτηρ*, *σωτηρια*, &c. In the Greek Testament 1 Tim. ii. 1—4. ver. 3, *for this is good and acceptable before God, our* (Syr. *ܡܪܝܡ*) *life giver, or* (Gr. *τὸ σωτηριον*) *our restorer, (i.e. into man's proper life, which is the divine favour; see Psalm xxx. 5. 1 John v. 12, &c.) who will that all men* (according to the vulgar translation) *be saved; (but according to the Greek *σωθησεται*) be recovered or restored; (and according to the Syriac *ܡܪܝܡ* shall live, revive, or recover (Syr. *ܡܪܝܡ*) and be converted to the acknowledgment of the truth. But from this passage, thus translated either by the Greek or Syriac, every absurdity vanishes: it only assures us that God wills (what at present is not, but by the efficacy of his will, we doubt not, shall in its due time be accomplished, viz.) that all men shall live, or (as in the Greek *σωθησεται*) be recovered, or restored, and come to the acknowledgment of the truth. It is not said, he wills that all men should be saved from the wrath appointed to fall upon the wicked in general; scripture speaks nothing of, is quite silent as to any such will in God; it says only that it is the will of God that all shall live, or be restituted, or be restored.*

But, first, we affirm that the word *saved* can by no means be a fit translation of the Greek *σωθησεται* in this passage, because what it imports is so contrary to the sentiments of an apostle who so well knew that all men would not be saved from the wrath of God, Col. iii. 6, which would come upon the children of disobedience. The apostle John, in a like case, speaks thus, 1 John v. 16, "If any man see his brother sin a sin which is not unto death, he shall ask, and he will give him life for him that sinneth not unto death: there is a sin unto death, I do not say that he shall pray for it;" for God willeth not that his people should pray in vain. Deut. iii. 26. Jer. vii. 16. & xv. 1. But can it be believed otherwise than that Paul must have thought too, like John, to have advised Timothy to pray for what he well knew could never be? Whereas, on the other

be restored to that state which all lapsed intelligences will be hereafter brought unto. But he says,

other hand, supposing Paul's directions to Timothy to have been only to recommend all men, in his prayers, to the mercy of Jesus Christ ; this was acceptable to God, and a praying after the mind of God ; since his will is that all men shall be restored, and so be delivered from a state of misery. It is also a praying to some purpose, not only because God knows how to shew mercy to those that perish, as well as to those that are saved ; but also because he has in his eye the real, though distant, restitution, delivery, and quickening of all his creatures, having, 1 Tim. ii. 6. *given himself a ransom for all, to be testified in due time* (το μαρτυριον καιροσidioc)

But, 2dly. It being evident, that Paul could not order Timothy to pray that all men might be saved, we will examine what he must have advised Timothy to, in the word σωθηναι ; and this will appear in the following texts, where the words σωξα σωζουαι must evidently intend, what is very different from the meaning of our English words to save, to be saved, as that word is usually understood by us. Matt. ix. 21, 22. *And the woman (with the issue of blood) said within herself, If I may but touch his garment σωθηνουαι I shall be (not saved, but) restored to health ; and the woman (σωθη) was (not saved but) restored to health from that hour.* Mark v. 21, 22, 23. *And Jairus besought him greatly, saying, I pray thee lay thy hand upon her (ιωης σωθη) that she (his daughter) might (not be saved, but) be restored to health.* Mark vi. 56. *And as many as touched him (σωζοισο) were recovered to health.* John xi. 12. *And his disciples said, Lord, if he (Lazarus) sleep (σωθνοισαι) he shall be (not saved but) restored to health.* Acts xiv. 9. *And Paul perceiving that he had faith (σωθναι) to be restored to health, said, &c.* See also Luke viii. 36, and xviii. 42. Acts iv. 9. James v. 15.

Hence then let us take our notion of the words σωξα σωζουαι, when applied to the following texts ; 1 Tim. ii. 4. *Who wills that all men (σωθναι) should be (not saved from the wrath prepared,) but be restored to health ; and come to the acknowledgment of the truth.* John iii. 17. *God sent his Son into the world, that the world through him might be (not saved from wrath) but be restored to health (ωσθη ενοςμοσ διαωω).* 1 Tim. iv. 10. *Who is the (σωθη) restored*

says, ver. 14. "How then shall they call on him
"on whom they have not believed? and how shall
"they

restorer of all men, especially of the faithful, (because he saves them even from the wrath prepared) 1 John iv. 14. We do testify that the Father sent the Son to be (σωτηρα του κοσμου) the restorer of the world, notwithstanding its previous doom to the æonian fire. So again, John iv. 42. This is indeed the restorer of the world, the Christ (αληθως σωτη του κοσμου ο χριστος) i. e. because the world's recovery, or restoration, will be its last resource in Christ, therefore is our Lord thus called its Restorer.

A critical observer will, I think, find the words σωζω σωζομαι, when spoken with reference to a state of evil, or danger, into which a man is fallen, to signify to deliver, to rescue; so Matt. xxvii. 42. He delivered (σωσεν) others, can he not deliver (σωσαι) himself? But when spoken in reference to a state of happiness, or blessing lost, or from which a man is fallen, it signifies to restore, or recover; so Luke xix. 10. The Son of Man is come to seek and (σωσαι το απολωτος) to recover that which is lost. So that though in English we say a man is delivered out of a state of danger or misery, and that he is restored into a state of security or happiness; yet, in Greek, the same word serves both purposes. But I nowhere find that the verb (σωζω) imports the same with the verb τηρω; when the Greeks would signify to save, preserve, or keep from mischief, they used the verb τηρω; so John xvii. 15. I pray not that thou shouldest take them out of the world; but that thou shouldest save, preserve, or secure them (να τηρησιν αυτες) from the evil one. Rev. iii. 10. I will preserve, secure, or save thee (τηρησω σε) from the hour of temptation, which shall come upon all the world to try them. Jude i. Jude, the servant of Jesus Christ, to the sanctified by God the Father, preserved, secured, saved (τηρημενοις) in Jesus Christ, &c. 1 Thes. v. 23. I pray God your whole spirit, soul, and body, be preserved, secured, saved (τισεθιν) blameless, unto the coming of our Lord. And thus it also said of worldly treasures; as John ii. 10. But thou hast preserved, secured, or saved (τηρησαν) the good wine until now.

See Letters on Universal Restitution (by George Stonehouse, M.A. late Vicar of Islington) published in the year 1761, page 138, &c. Though I do not think this valuable quotation

"they believe in him of whom they have not heard? and how shall they hear without a preacher?" Therefore as only a very small part of the human race have ever heard of Christ, and of salvation by him, the apostle perfectly clears men from every condemnation for not obeying that gospel of which they have not heard.

To clear the sacred writings from that ambiguity, inconsistency and contradiction which you and others have exposed them to, by your pretended explanations, it will be necessary to divide them (or rather to turn the attention of those who are their real friends) into the several distinct periods, called ages, dispensations, fulness of times, this age, the next age, the age of ages, &c. Thus the commencement of the Millenium will consist in the very awful decision of which are sheep, and which are goats, who are foolish, and who are wise virgins, which is wheat, and which are tares; so

quotation (from a book that is now become scarce) will be worth your notice; yet, for the sake of those who are sincere enquirers after truth, I apprehend it will not be lost labour; as it will tend to clear up the meaning of several passages of scripture, so as to enable every searcher into God's word to see the great distinction there made between the dispensations of salvation and restoration. Those who are saved will reign with Christ, will be able to sing the new song, Rev. v. 9, 10. and xiv. 3. will be priests, or communicators of the divine grace to all others, having received abundance of grace for that purpose, (see Rom. v. 17) even to the fallen angels, Eph. iii. 10. when subdued, that now they are to wrestle against, Ephes. vi. 12; who have been spoiled, Col. ii. 15. Whereas the restored will be such who will have no forgiveness in (ἐν τοῖς νῦν τοῦ αἰῶνος οὐτε ἐν τῷ μελλούσι) the now present age, nor in the next. Matt. xii. 32. But who will be (ἀλλ' ἐν ὅχῳ ἐστὶν αἰῶνος κρίσεως) subject to the age of judgment; which God grant both you and me may be delivered from!

that

that when he has taken out of his kingdom all "things that offend, and them which do iniquity," then will our Lord's prayer be completely answered, John xvii. 23. "I in them, and thou in me, "that they may be made perfect in one, and that "the world may know that thou hast sent me, and "hast loved them as thou hast loved me."

Till this pure state of Christ's church takes place, the world universally never can receive Christianity, on account of the opposite opinions of those who profess it; for instance, let any man consider the difference between your Christianity and Dr. Chauncy's, &c. As to yours, it is hard to discover either salvation or restoration in any part of it, to any of the human race; in his, and others who have taken it unadulterated from the pure fountain of truth, we may see it is gospel to every creature, even to the many millions who have gone off the stage of the present life without ever hearing it. What is to become of them, by the gospel according to Marfom? They are to go into complete destruction. What is to become of them, according to the gospel of truth? Psal. lxxxvi. 9. "All nations whom thou hast made shall come "and worship before thee, O Lord, and shall glorify thy name." No, says Marfom's gospel, Christ must appear in the true character of an Apollyon.

Page 67. 'Christ must reign, not *till* all his 'enemies are converted into friends; but *till* they 'are made his footstool, till they are subdued and 'destroyed.' In the divine truth, subduing and restoring follow each other. 1 Cor. xv. 28. "And "when all things shall be subdued unto him, then "shall the Son also himself be subject unto him "that put all things under him, that God may be
"all

“all in all.” See also Phil. iii. 21. “He is able even to subdue all things unto himself.” As you appear to have taken your notion of Christ’s reigning over mankind, for the purpose of destroying them, from a very gross perversion of the cxth psalm, it will be necessary to enquire into the true scope and meaning of it, from the explanation thereof, in other parts of God’s word. This psalm is quoted in the New Testament, in the following places, Matt. xxii. 44. Mark xii. 35. Luke xx. 42. Acts ii. 34. Heb. i. 13. and chap. x. 13. compared with Pl. ii. 8. John vi. 37.

Now, I look upon it, that the whole controversy rests upon a right view of the first verse of this Psalm. If you have given a true comment of it in your 67th page, as before cited, universal restoration, of course, falls to the ground. We will attend to it, as it stands in the Hebrew scriptures. Not that I am, in the least degree, afraid of joining issue with you in the present translation. The words, literally rendered, are, ‘Jehovah hath declared to my Adonai, Sit at my right hand, until I *place* thy enemies a footstool to thy feet.’ Your comment is, ‘Christ must reign,’ not *till* all his enemies are converted into friends; but, “*till* they are made his footstool, till they are subdued and destroyed.’ My reasons for not submitting to this explanation are, that it is nonsensical, absurd, and foolish to the extreme. What! will Christ put his enemies out of existence to make them his footstool! Till now, I always thought that a footstool was an appendage to a throne, and that the one was always as visible as the other.

But, in order to come at the true meaning of this passage, let us attend to the literal and historical

cal sense of this word, where it is connected with throne. In 2 Chron. ix. 18. "And there were six steps to the throne, with a footstool of gold fastened to the throne." Here we may observe, that the throne and the footstool are of the same materials; that the one was a magnificent seat, symbolically to display sovereign power, authority, glory, and honour, as likewise was the other designed to point out absolute subjection; hence, 1 Chron. xxviii. 2. David calls that temple which he had wished to erect, "a footstool for the feet of our God." So Ezek. xliii. 7, where the prophet, in describing the temple which Jehovah is visibly to dwell in, during the millenium, represents the visible Jehovah as saying, "Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell, in the midst of the children of Israel (לְעוֹלָם) to the age," even to that age which will commence at the end of the thousand years reign. In Lam. ii. 1, the Jewish church is called his footstool; "He remembered not his footstool in the day of his anger." In Isai. lxvi. 1, Jehovah calls the earth his footstool; compare Matt. v. 35, because it is in absolute subjection to his power and controul.

Having sufficiently proved, to every individual who would wish to embrace truth, that, by footstool, we are not foolishly to understand that God intends to put any part of his creatures out of existence, to make them such, I shall now proceed to the beautiful display of the divine mode of bringing rebellion to an issue, so that every creature, to the utmost bound of the creation, which God ever brought into rational existence, shall cheerfully bow to his sceptre, and sing his praise, according to Psalm cxlv. &c. "Jehovah is good to all, and his
"tender

"tender mercies are over all his works. All thy
 "works shall praise thee ; and thy saints shall bless
 "thee. They shall speak of the glory of thy king-
 "dom, and shall declare thy power. To make
 "known to the sons of Adam his prevalence, and
 "the glorious majesty of his kingdom. Thy king-
 "dom is a kingdom of (כל עולם) all ages, and thy
 "dominion throughout all generations." If we
 attend to the awful dispensations of God's power
 over all rebels, to subdue them, in Psalm cx. we
 may there be convinced, that they are to remain
 conspicuous monuments thereof as long as his
 throne shall last. But, what is very remarkable,
 Christ's enemies are to be made his footstool (con-
 sequently to last as long as his throne) by the
 agency of that power in which he will appear as a
priest. Now, if the gospel according to Marson
 was true, he would appear in that function, for
 the purpose of counteracting the ultimate designs
 of the Deity, which were to make known his love,
 in bringing intelligences into being to participate
 of his blessedness, his wisdom in devising such
 plans that give every creature free liberty to pur-
 sue that path which they may judge is the road to
 their true happiness ; and, even then, when they
 have arrived at their *ne plus ultra*, to make their
 disappointment (however fearful and shocking in
 its consequences) subservient to his own glory and
 their restoration, Ps. lxxvi. 10. "When God aris-
 "eth to judgment (i.e. to draw all men unto him)
 "surely the wrath of man shall confess thee ; and
 "the remainder of wrath (fury, &c.) thou shalt
 "(Hebrew) bind," so as to produce, at a future
 pe 10¹, absolute submission.

Give me leave to recommend to your consider-
 ation a subject which, I think, will be of great ser-

vice to you, sooner or later, as it will help you to answer that very important question once put to a set of men who were, like many others, wise in their own eyes, and prudent in their own sight, "What think you of Christ?" And that they might not go without a proper solution thereto, He who is the way and the truth, referred them to that very psalm which, by your explanation, page 67, would make us think of Christ as a messenger of destruction, instead of being what the scriptures in general describe him, as the life of men, the light of men, the propitiation for the sins of the whole world, the restorer of the world, &c. In Heb. x. 12. "But this man, after he had offered one "sacrifice for sins," (here is redemption by price for all lapsed intelligences, if Col. i. 20, be true) for ever (Syr.) ܠܥܠܡ to the age, "was seated at "the right hand of God," ver. 13. from henceforth (Syriac ܡܢ ܗܝܢ) expecting "till his enemies "be made his footstool." To bring them to this state he is to redeem them by power; in this character of a Redeemer by conquest he is to appear as the Priest of the Most High God, the possessor of heaven and earth, who met Abraham, and blessed him; by whose power Abraham acknowledged that his enemies had been delivered into his hands, when he gave him tithes of all. Gen. xiv. 18. "And Melchizedeck, King of Peace, brought "forth bread and wine: and he was the Priest of "the Most High God," &c. His name is again introduced upon a most extraordinary occasion, Psalm cx. 4. where Jehovah his Father is addressing

* ܡܢܢ Part. pres. from the root ܡܢ, which, from Heb. ܡܢ according to your explanation, page 77, "the Hebrew "word expresses much more than a willingness, or bare desire. It importeth a longing and earnest expectation." Marfom.

him

him with a most solemn oath, which, according to Montanus's interliniary version is, *tu sacerdos in seculum super verbum meum Melchizedeck* *. In the epistle to the Hebrews, 5th, 6th, 7th, and 8th chapters, the apostle is particularly distinguishing between the atoning priesthood, and the subduing one: in the former, he was the antitype of Aaron, by offering up himself once for all. This is redemption by price. By this, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," 2 Cor. v. 19. John i. 29. "Behold the Lamb of God who taketh away the sin of the world." 1 John iv. 14. "We have seen and do testify, that the Father sent the Son to be the restorer of the world." John iii. 16, 17. "God so loved the world, that he gave his only begotten Son, that the world through him might be restored." 1 John ii. 2. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." John v. 51. "And the bread that I give is my flesh, which I will give for the life of the world." 1 Tim. ii. 6. "Who gave himself a ransom for all," to be testified in due time. Rom. iv. 25. "Who was delivered for our offences, and raised again for our justification." Chap. v. 8. "While we were yet sinners, Christ died for us." Heb. ii. 9. "He tasted death for every one," &c.

For want of rightly dividing the word of truth, respecting these two redemptions,—by price, and power, different systems of divinity have been introduced, to cause mankind to err from the truth. The former redemption was perfectly completed upon the cross, by our Lord, when he said, "It is finished." The latter is gradual, and must continue operating till that glorious period takes place, mentioned

* Thou art priest to the age upon my word, O, Melchizedeck!

mentioned Psalm cl. 6. (Hebrew) "Every soul shall praise Jah! praise ye Jah!" Rev. v. 13. Psalm lxxxvi. 9, and lxxii. 19. cxxxviii. 4, &c. By these scriptures we may understand the apostle, Heb. v. 10, speaking of Melchizedeck *, as a king upon his

* Was Melchizedeck, who met Abraham, "king of righteousness, and king of peace, was he without father? without mother? Had he neither beginning of days, nor end of life?" was he not then eternal? And doth he not abide a priest continually? Was not this he who so often appeared to and conversed with Abraham? Who was seen by Hagar at the well? who wrestled with Jacob at Mahanaim? who spake to Moses out of the bush? &c. And was not this exhibition of Melchizedeck with the bread and wine, the destined symbols of his body and blood (as *Clemens Alexandrinus* also hath observed) an exhibition of God since manifested in the flesh? And did not Abraham in this, as also in his manifestation on the patriarch's offering up Isaac, and several other occasions, see his day? His day of sufferings for our sins, and the glory that was to follow after? In Gen. xiv. 19. "*And he blessed him.*" No mere man could have right and authority to bless Abraham, who was appointed heir of the world, and consequently was the greatest man in the world. Because it is an axiom in the divine word, that the lesser is blessed of the greater. "Possessor of Heaven and Earth." That is, Acquirer of Heaven and Earth, by right of redemption, by purchase, by conquest, &c. Of all which, the victory lately given to his faithful servant and confessor over the apostate kings, was also given as a figure and pledge. As to the foolish objection borrowed from the Jews, that, being left out of the patriarchal genealogies, he was therefore without father, without mother, could that be a reason that he was without beginning of days, or end of life? As to Hebrews vii. 3. "Made like unto the Son of God, abideth a priest continually." The term *form* or *likeness*; as also the phrases *appearing*, or being made in the *form*, *fashion*, or *likeness* of a person or thing, do not always signify a diversity of species, persons, or things, partaking together in some common resemblance only; but the very species, persons, or things themselves, under such appearance or exhibition. Does not John, in the Revelations, i. 13, say, that "he saw one like unto

his throne, going on "conquering and to conquer, "till all his enemies are made his footstool," (not by putting them out of existence first, and making them his footstool afterwards) but by raising them from the dead, and causing them to go through such humiliating states as will effectually bring them to bow the knee to Jehovah, and cause them to confess, that "Jesus Christ is Lord, to the glory of God "the Father." Thus will God be all; in all that he ever brought into existence, not by destroying a part of the creation, and then being all in all in the rest; but by bringing all lapsed intelligences into that state of blessedness which they were designed for at their first creation, according to Col. i. 16.

By your system, we are taught, that the first cause of all things had no wisdom to form any plan, no foreknowledge; that he brought a great part of his creatures into being, without either his own glory, or their good in prospect; that, being dissatisfied, he puts them out of existence; after this, he raises them from the dead, lets them continue some little time in misery, then destroys them in such a manner as never more to appear in being afterwards; or, as you say, 'to be as though they 'had never been.' Vol. 1, p. 124.

In page 124, &c. you say, 'that the doctor introduces a number of passages, upon which you 'think.' It may be proper however to make a few observations on one of them. John xii. 32. "And I, if I be lifted up from the earth, will draw "all men unto me." The doctor's argument is, that here is no exception of any individual of the human race. 'And what right (says he) has any one to

"unto the Son of Man, clothed with a garment down to his "foot," &c. But see this subject sufficiently cleared up in *Holloway's Originals*, vol. 1, from p. 401 to 439. Printed at the Oxford Theatre, 1751.

'limit

‘limit these glorious extensive words of our Saviour Jesus Christ, in describing the merciful effect of his *death upon the cross*?’—By drawing therefore, he would have us understand such an influence as shall effectually secure the final salvation of all mankind, and all other lapsed intelligences.

In page 127 you say ‘It is necessary therefore to look for another sense of the word *draw* in this text.’ I think it is your only chance; for, I see no way you could take to confound the doctor, and twist that scripture so as to force it to countenance your opinion, without some other sense upon this Greek word *ελκυσω*. It is used in a bad sense Acts xvi. 19. “*They caught Paul and Silas and drew them into the market place unto (that is before) the rulers;*” therefore it must be understood in a bad sense, John xii. 32. How are you to be pitied! your whole scheme, as you have framed it, falls to the ground, unless these words are to be rendered “if I be lifted up from the earth, I will draw all men *before* me;” and to mean that he intends to drag that part of his creatures whom he intends to put out of existence before him, for the purpose of letting them know his motive for raising them from the dead. But you should consider that *παντας ελκυσω προς εμαυτον*, literally translated is “I will draw all unto myself,” and according to Beza. “*Et ego si sublatuſ fuero è terra, omnes traham ad meipſum;*” which is explained in the following verse, “this he said signifying what death he should die.” Therefore any honest man, who would wish to submit to the plain obvious meaning of scripture, would paraphrase the text in some such manner as the following. “And I, if I be lifted up upon the cross to bear the sins of all, will draw all to myself, as my own property.

This

This exactly accords with Hebrews vii. 25th. "Wherefore he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." If we attend to Col. i. 20th, we may there see that having reconciled all lapsed intelligences by the blood of his cross, they approach unto God by him; but, being redeemed by price only, they are not saved to the uttermost, till they are delivered from the power of darkness.

Understanding these two subjects in a proper and distinct point of view, every difficulty would vanish in our reading any part of the Bible. Peter, in his first epistle, chap. i. 2. tells us, that the Spirit of Christ inspired the prophets with nothing else except to testify before hand the sufferings of Christ, and the glory that should follow. These are the principal subjects, which all genuine Christians attend to. These are pointed out by the two priesthoods of Aaron and Melchizedeck. The former was completed upon the cross when your sins and mine were perfectly expiated, the latter will be accomplished in each of us when we are brought to the feet of Christ, restored to our right minds; being swift to hear what God hath said, slow to speak or reply against his wisdom, power, and love, slow to anger on account of his being good to all; and, because his tender mercies are over all his works. I would be very far from insinuating that you are an heretic, or being in the least degree heretical: for I would no more charge you with heresy than I would charge a eunuch with fornication.

To be a heretic in any thing relating to Christianity it is necessary that the party should hold some of its capital doctrines, and mix therewith something which tends to overthrow them. Now

as your creed is without either: the sufferings of Christ or his following glory, and without any article that intimates, in the least, either redemption by price or power, these are solid reasons with me that you are no heretic. O that you had been beholden to the scriptures for your creed, agreeable to Jeremiah White's Restoration of all Things, page 24, in beholding those varieties and seeming contrarieties that are in the ways and works of God, wherein the scriptures shew a harmony and unity of counsel and design, as the Law and Grace. What more differing, what more contrary in the apprehension of man? "The law entered (saith the apostle) that sin might abound, but where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life."

' Here are three pair of contraries, the law and grace, sin and righteousness, death and life; here are two contrary works, sin abounding, grace superabounding; here are two contrary ends, sin reigning to death, grace reigning through righteousness unto eternal life; yet behold here the unity of the counsel and design, the dark scene of the law, and sin and death, is subordinate to the light, and for the illustration of it, grace gets above the law, righteousness riseth above sin, eternal life abolishes death, and so the design and counsel of God in this conflict and combat, clears up into a design and counsel of highest love and pleasure. Who dare, who can set bounds to this unbounded, this unlimited, this uncontrollable, this superabounding grace? If this grace be superabounded by the creatures sin and misery; how doth this grace demand the glory of

' of superabounding, and of superabounding where
 ' sin hath abounded; if sin superabounds over this
 ' grace; if this grace leave sin and death reigning
 ' over the greatest part of mankind, where is it
 ' superabounding? Can this ocean of grace run
 ' itself dry? Can this sun of grace ever spend all its
 ' light? shall infinite eternal love ever fail? shall
 ' the wrath and severity of God, outlive his love,
 ' his grace his sweetness? is his wrath greater than
 ' his love? is it not, as hath been said, a servant
 ' to it? shall this wrath set and lie down over the
 ' greatest part of the works of his hands? shall he
 ' who commands us *not to be overcome with evil, but*
 ' *overcome evil with good*, not overcome at last all
 ' the evil in us? Sure I am God can never cease
 ' to be good, till he ceases to be God. To this
 ' goodness I have faith to resign all things.'

P. 242, On the words, "that as sin hath reigned
 ' unto death, &c." he has the following thoughts.
 ' Here we have a parallel between two great kings,
 ' as sin hath reigned unto death, even so shall grace
 ' reign; *as*, here maketh not a comparison in the
 ' proportion and measure of the reign of these two
 ' kings; for the foregoing word makes it plain that
 ' the kingdom of grace doth transcend the
 ' kingdom of sin and death in the height of power
 ' and sovereignty beyond all comparison and pro-
 ' portion. The comparison then is in the certain-
 ' ty of the reign of this king, grace, to all its
 ' subjects, and then must be to all, unless a greater
 ' king can rise up against it and subdue this God
 ' and grace.'

This quotation is sufficient to convince any one,
 except yourself, that you are quite a stranger to
 the grand design of the apostle Paul in the impor-
 tant subject he is calling the Roman church to at-

tend to, chap. v. from verse 12. to the end. Hitherto your arguments, however prolix, have proved nothing; they have proceeded from wrong premises, you have wholly omitted every thing which you promised in your title page. We were there informed that universal restoration was to be examined, and proved to be a doctrine inconsistent with itself, contrary to the scriptures, and subversive of the gospel of Jesus Christ. Now, in the name of common sense, I ask your readers if any of them have found the least appearance of any subject like the gospel of Jesus Christ in any thing you have wrote. Many persons who had heard of your work expected such an orthodox statement of truth as would be calculated to deliver each one who read it from every false way. Now there can be no gospel, according to the scriptures, whether of the Old or New Testament, without redemption by Jesus Christ, both by price and conquest. Prove that those you write against, do not hold these two pillars of the truth, you will then be coming to the point. Who can find by what you have wrote that he is a Redeemer in either of these respects? Consequently, by not confessing what he came in the flesh for, you come under the description 1 John iv. 3. "*Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God,*" &c. Every spirit that denies "he gave himself a ransom for all, " who his own self bare our sins in his own body " on the tree, who was delivered for our offences, " by whose stripes we are healed," &c. denies he is come in the flesh. He who denies Christ came in the flesh to be an offering for sin, denies him to be the antitype of the Aaronical priesthood. He who denies that he is able to save to the
uttermost

uttermost all whom he has purchased by his own blood, denies him to be a priest after the order of Melchizedeck.

When you have proved the holders of universal restoration deniers of Christ being a Redeemer by price and conquest, you will then make it appear to all who love the scriptures, that they confess not that Jesus Christ is come in the flesh. This will be effectual to prove they are maintaining a doctrine inconsistent with itself, i.e. holding the doctrine of a restoration without redemption by either blood or water, 1 Jo. v. 6. By so doing you would have held them up according to your promise, as maintaining a doctrine contrary to the scriptures, which abounds with teaching redemption in both these respects. This is the only way of proving them subverters of the gospel of Jesus Christ; for any doctrine without these two redemptions in it, must be subversive of that gospel. Moreover, such was to have been expected from your adopting the words of Elihu as your own. (Job xxxii. x.) אמדתי—אחזה דעי אף אני I said I also will make manifest my knowledge. Indeed if this had been the consequence, had your knowledge been of the same nature of Elihu's, your publication would have been a very great public blessing. Had it been derived from the same source, you would have held the same, viz. two redemptions, expiation for sin, and deliverance from it. (Job xxxiii. 23, 24.) "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness, then he is gracious unto him, and saith מרעהו מדרת שחת מצאתי כפר Redeem him (who is) a descendant to, or an inhabitant of the pit, I have found a propitiation."

Havin

Having attended to every thing worthy of observation in your first three numbers, I proceeded to your fourth. Here I found it necessary to pause, and reflect upon the happy consequences of "the righteous being taken away from the evil to come." What a deliverer is death! What would have become of the doctor if he had met with so learned and able an opponent in his lifetime? After finishing your inimitable criticism on John xii, 32. which has settled the translation for the future to be "I will draw all men *before* me," instead of *unto* me;" and though it is the first time that the Greek preposition *προς* was ever rendered *before*, however contrary to its ancient meaning, the rules of grammar, &c, yet being stamped by no less authority than your own name, who dare dispute it? The doctor having finished his arguments in defence of universal restoration, proceeded to answer objections to the doctrine; against which are commonly brought the following texts, Matt. xviii. 8. chap. xxv. 41. and 46. Mark iii. 29. 2 Thess. i, 9. concerning which, in page 131, you give the following quotation.

' These five texts (the doctor adds) are the only ' ones, in all the New Testament, in which the ' misery of the wicked is said to be *eternal* or *ever-lasting*; ' unless we take in those of Jude; which are spoken of the Sodomites, "suffering the vengeance of eternal fire." The doctor observes, that objectors assert from these texts, ' That *endless*, ' *never-ceasing* misery, is, according to the *scriptures*, the portion of wicked men beyond the ' grave; and consequently the whole human race ' cannot be finally happy. ' The doctor admits that ' this consequence is unavoidable, if *never-ceasing* ' *misery*, with respect to wicked men! is a doctrine ' of

' of the *Bible*.' To which you yourself accede, and say, ' The same consequence is equally unavoidable, if the scripture affirms that endless *punishment* shall be the portion of the wicked.' We are agreed that they will be punished in the future state; the only question upon which the enquiry turns is, whether or no that punishment is set forth in such terms, as are expressive of *unceasing duration*?

On the five texts above quoted you observe, ' but so far are these texts from asserting that the wicked will be punished with eternal *mifery*, that the word *mifery* does not occur in any of them; and if these are the only passages where *eternal* or *everlasting*, is connected with their punishment, there is not *one text* in which the nature of that punishment is expressed by the word *mifery*;' v. 1. p. 132. How is it then that *writers in general on this subject have universally* departed from the simplicity of scripture language, and are become so tenacious of terms, in describing the future punishment of men, which the Holy Ghost has never thought proper to use? Are they wiser than God, or have they adopted sentiments which the words of inspiration are not calculated to express? but it is not our business to enquire into the *nature* but the *duration* of their punishment.'

Here we have an opportunity of reading the most important discovery of heterodoxy that was ever made. Dr. Chauncy's and Mr. Winchester's doctrine are not only examined, but writers in general are all weighed in Marsom's balance, and, behold, they are all found wanting. O wonderful! that so much knowledge and so much modesty should dwell in one man! Infallibility itself! you are the man, and wisdom will die with you. By your
Index

Index expurgatoribus, writers in general on this subject may now know their sentence. It was left for you to condemn them all in general for 'universally departing from the simplicity of scripture language.' What a set of ignorant wretches must they all be to call punishment misery! Why was Mr. Winchester in so much haste to reply to Mr. Dan Taylor, Mr. De Coetlogon, and Dr. Edwards, on the eternity of hell torments, when you have done this business so completely for him? The public are to look upon these writers, and all others, now completely confuted, if they can but safely rely upon your declaration.

But I pass from this important subject to another, page 133, where you aim to appear as a great critic in the Greek language, particularly in your explanation of the substantive *αιων* and the adjective *αιωνιος*. I wish you was equal to the subject you have undertaken to examine, but so far is this from being the case, that you have even betrayed the grossest ignorance of the Greek grammar. As a corrector you censure the doctor for not keeping *αιων* and *αιωνιος* distinct in his reasoning, saying, 'for if it could be proved that the former would admit of various renderings, the latter will not.' In page 133, &c. you insolently triumph over the doctor, by asserting that *αιωνιος* must convey the idea of *unlimited duration* in its various applications, and conclude that he is completely foiled, because he has very modestly said 'That it *may* signify a period of time only;' against which you say, 'That the word *αιωνιος* really means both unlimited and limited duration, is a position too absurd to gain credit with any thinking intelligent person.'

Now give me leave to appeal to one of that description, and ask, if the Seventy did not under-

derstand Greek sufficiently to decide what was the true meaning of that adjective, when it was a living language? I will begin with Gen. xvii. 8. "And I will give to thee all the land of Canaan for (αιωνιον) an everlasting possession." Here is the adjective exactly in the same form as it is in Mat. xxv. 46. See also chap. xlviii. 4. In Exod. xii. 14, the command to continually observe the feast of the passover by the same word. The observation of the burning lamp before the testimony is the same word, chap. xxvii. 21. For the Aaronical priesthood, chap. xxviii. 43; and xxix. 28, and xxxi. 16. For the high priest going into the holy of holies once a year, &c. Indeed, if I was to refer to all the places in the sacred writings where the adjective αιωνιον in this form occurs, where it must have a limited meaning, I should be obliged to go beyond the bounds of this work.

I shall now bring some passages to view where the substantive αιων is clearly fixed in its limited idea. Matt. xxiv. 3, "What shall be the sign of thy coming, and the (συντελειας του αιωνος) end of the age?" Matt. xiii. 39, (συντελεια του αιωνος εστιν) "the harvest is the end of the age." Ver. 40, Ουτως εσται εν τη συντελεια του αιωνος τουτου, "so it shall be in the end of this age." Luke xx. 34, 35, του αιωνος τουτου, "the children of this age marry and are given in marriage, but they shall be counted worthy to obtain του αιωνος εκεινου, that (other) age," &c. In 2 Cor. iv. 4, Paul calls the devil the god of this age, ο θεος του αιωνος τουτου; and 1 Tim. vi. 17, he commands Timothy to "charge them that are rich in (εν τω νυν αιωνι) the present age, that they be not high minded, &c."

By these references, and many more which might be attended to, here is clear proof that nei-

ther the substantive nor the adjective can have an unlimited idea. Thus how much easier it is to assert than prove falsehood, viz. 'that the substantive *αιων*, and the adjective *αιωνιον*, not only 'may, but certainly *must*, be meant to express an 'endless duration.'

However, to set forth before the public your wonderful knowledge in the Greek language, and how clearly you can distinguish between adjective and substantive, you say that the adjective *αιωνιος* must be meant to express endless duration; and, to prove this, produce, amongst other scriptures, 1 Tim. i. 17, "the King Eternal." Did you ever read the passage? Why, there is no such word in the whole text. Had you been able to read it, surely you would have distinguished a substantive plural from an adjective singular: *τω δε βασιλει των αιωνων*, "to the "king of the ages," is the language of the place, where you refer us to the meaning of a Greek adjective. And to display your great abilities, as a critic in the New Testament, you inform us, 'that *αιων* is never rendered eternal, or everlasting, in 'the New Testament, except in Ephes. iii. 11, where 'eternal is evidently a mistranslation; for the Greek 'word there is the genitive case plural of *αιων*, and 'would be properly rendered of the ages.' Now, let any who can read the Greek Testament only compare Eph. iii. 11, with 1 Tim. i. 17; and they will see in both *των αιωνων*.

In page 139, you tell us what a powerful antagonist you are, and what you can do; where you say, 'We may here retort the doctor's argument 'with redoubled strength! If *αιωνιος* means an 'age, dispensation, &c. and nothing more, how 'is it (not only that it will not always bear, but) 'that

' that it never is, nor ever can be, so translated ?
 ' The word *αιων* properly signifies an age, and, in
 ' its various forms, is translated *ages, for ever, for*
 ' *ever and ever, &c.* and, in many instances, is
 ' evidently designed to express *endless* duration ;
 ' thus it is used Rev. iv. 9, and, in various other
 ' places, to express the eternity of the divine Being,
 ' *who liveth for ever and ever* : and what can more
 ' naturally express *eternity* than *ages of ages* ? for
 ' what is eternity but an unceasing succession of
 ' ages !

Whatever may be retorted upon the doctor,
 the most learned have acknowledged,—that they
 have found nothing in this work but what is
 perfectly consistent with the character of the scho-
 lar and the Christian. Now in attending to the
 force of your retort, what part of his cause does it
 strike at ? Does it not recoil upon yourself,
 does it not discover that you have never at-
 tended to the subject you pretend such critical
 knowledge of ? Would any one except yourself
 imagine, that merely collecting a few passages
 translated *for ever, for ever and ever, &c.* would
 be either calculated to clear up the subject, or
 confute the doctor ? Now, it is well known, that
 in all those places where it is so rendered, it liter-
 ally is, To the age ; to the age of ages, &c. Hence
 the Septuagint render Exod. xv. 18. to the *æon*
 and beyond. Dan. xii. 3, " they shall shine as
 " the brightness of the firmament, and they that
 " turn many to righteousness as the stars to the
 " *æon and beyond.*" Micah iv. 5, " We will
 " walk in the name of Jehovah our God, to the
 " *æon and beyond.*" Dan. ii. 44, " and in the days
 " of these kings, shall the God of heaven set up a
 " kingdom, which to *æons* (plural) shall not be
 " destroyed,

"destroyed—and shall stand to æons." Dan. vii. 18. "And the saints of the Most High shall take the kingdom, and shall possess the kingdom to the æon, even to the æon of the æons."

Now as the root gnalam, from which the word gnolam is derived, signifies to hide or conceal, therefore it cannot have any other meaning, as a noun, when applied to time, than that of an unknown period.

In order that every sincere enquirer might be delivered from that perplexity and ambiguity with which you have embarrassed this subject, it is necessary to seek for those infallible instructions from him who is "the way, the truth, and the life," by whom, with his apostles, we may find the clearest explanation thereof, which the most diligent seeker after truth can wish for.

When our Lord intended to refer his disciples to that grand age in which all former ages would terminate; in the Syriac Testament, as well as in Matthew's Hebrew gospel, it is written, Matt. vi. 13, "thine is the kingdom, and the power, and the glory, to the age of ages; (in the Greek) to the ages." When he is describing the present state, and its concerns, he calls it, this age. Matt. xiii. 22, Luke xx. 34, "the children of this age marry and are given in marriage," &c. Matt. xiii. 39, "the harvest is the end of this age." See also chap. xxiv. 3. Eph. vi. 12, "the rulers of the darkness of this age." 2 Cor. iv. 4, Satan is called "the god of this age;" 1 Cor. i. 20, "the disputers of this age, the present evil age." Gal. i. 4. 1 Tim. vi. 17, "charge them who are rich in the present age," &c. Tit. ii. 12, "we should live godly in the present age." When the millenium is referred to, with the present age,
it

it is thus described; Matt. xii. 32. "But whoso-
 "ever speaketh against the Holy Ghost, it shall
 "not be forgiven him, neither in this age, nor in
 "that to come;" compared with Ephes. i. 21.
 "And set him at his own right hand in heavenly
 "places, far above all principality and power, and
 "might, and dominion, and every name that is
 "named, not only in this age, but also in that
 "which is to come." When our Lord is leading
 our attention to an age which is to succeed the
 millenium, he calls it the age of judgment.
 Mark iii. 29. he says, "But he that shall blas-
 "pheme against the Holy Ghost, hath not forgive-
 "ness in the age," (namely, when he shall reign
 upon the earth) but *ἀλλ' ἐν ὅλῳ αἰῶνι τοῦ χριστοῦ* is
 bound over to the æonian judgment, called, Matt.
 x. 15. xi. 24. Mark vi. 11, &c. "the day of
 "judgment." And when all the times, ages, and
 dispensations are concluded, then will be most
 effectually established, beyond all contradiction,
 what our Lord promised, John xii. 32. "When
 "I am lifted up from the earth, I will draw all
 "to myself;" (i. e. as his own property) the
 apostle Paul will then be vindicated, and justified
 from all gainsayers, in his asserting that "where
 "sin hath abounded grace will much more abound;
 "that as sin hath reigned unto death, even so
 "might grace reign through righteousness unto
 "eternal life, by Jesus Christ our Lord." When
 Dr. Chauncy's and Mr. Winchester's antagonists
 will have their mouths stopped in opposing that
 glorious truth, that all things which were created
 by Jesus Christ, according to the declaration Col.
 i. 16. and reconciled through the blood of his
 cross, as affirmed in verse 20. must bow the knee
 to him, according to your own declaration, vol. 1,
 page

page 62, 68. This is such a statement of the ages as is sanctioned by the word of truth in such a full and clear manner, that none can pretend to contradict; but such as are totally ignorant of the subject as well as blinded by system.

Every diligent reader of the scriptures in the original, both of the Old and New Testament, must perceive, that frequently a plurality of ages are spoken of, and that a certain number of these constitute a general or inclusive age, as a number of days compose a week, seven years a week of years, called in Lev. xxv. 6. sabbath haarets, i. e. the rest of the land; and seven sabbatical years constituted the fiftieth year, which was the year of jubilee under the law. In the sabbatical year, every Hebrew servant only was to be restored to his free liberty; but in the year of jubilee every stranger was delivered from every kind of bondage; all were commanded to be liberated from all their debts, trespasses, &c. Lev. xxv. 10, 11, 12. If the law contained a "shadow of good things to come," surely the sabbatical year must refer to the "sabbath which remaineth to the people of God," Heb. iv. 9. and the jubilee year to that grand period when the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God, Rom. viii. 21. Isa. xlv. 23. Phil. ii. 9, 10. Ephes. i. 9, 10. Col. i. 19, 20. Rev. v. 13.

Why is a plurality of ages or æons found in the scriptures, if the word *און* or its substitute *און*, in the singular number, conveyed the idea of perpetuity or eternity; or the plural adjectives *אונים*, *אונים*, *אונים*, if the word in the singular would answer the same purpose? We find frequently, when a duration of many ages is pointed out,

out, it is written (*εις τους αιωνας*) to the ages. When a very extensive age is intended, which comprehends many lesser ones, it is written (*εις αιωνα αιωνων*) to the age of ages. If a great age is referred to without the smaller ones being expressed, it is then written *εις αιωνα αιωνος*, to an æonian age; but when the commencement of that glorious age shall take place, which finally puts an end to misery, tears, death, sorrow, weeping, wailing, and gnashing of teeth, &c. that being the great jubilee of jubilees, the great completion of completions, the grand period which harmonizes all other ages and dispensations, it restores all generations to the enjoyment of each other, in consequence of all bowing the knee to the God of love, who will then be all in all. This is, (and cannot be expressed in any other terms, but by *εις τους αιωνας του αιωνων*) to the ages of ages.

I shall now make a few observations on your explanation of the adjective *αιωνιος*. You say, vol. 1, 143. 'That the word really means both *unlimited* and *limited duration* is a position too absurd to gain credit with any thinking intelligent person.' To prove this, in page 182, &c. of the same volume, you are under the necessity of making the grant of the land of Canaan, not absolute but conditional, and consequently might be taken away at any period, when it became forfeited by the conditions not having been fulfilled, and thus an *unlimited grant* may be of *short duration in possession*.

Now let any thinking intelligent person judge if this could be the case respecting the grant of that land to Abraham, Isaac, and Jacob. God made a conditional covenant with each of these, and in consequence of the conditions being duly performed, the covenant with each became absolute. Here I cannot help recommending to your serious attention Mr. Winchester's course of lectures

lectures on the prophecies. You will find in vol. i, page 74, the scriptures quoted which contain, among other blessings, the grant of that land for an everlasting possession to Abraham himself, Gen. xii. 1—7. chap. xiii. 14—17. xv. 5—8, 18. xvii. 8. xxii. 15, 16, 18. To Isaac, Gen. xxvi. 2—5, To Jacob, Gen. xxviii. 13—15. xxxv. 9—12. xlviii. 3, 4, 21. Made absolute by Jehovah himself, Exod. ii. 23—25. chap. vi. 2—8. Thus far the grand charter given to the patriarchs and their posterity, by the great Lord and proprietor of heaven and earth. The same blessings were promised to Isaac and Jacob, and they obeyed the commands of God as Abraham did, and therefore the same glorious covenant was confirmed to each of them respectively, and cannot now be dissolved or abrogated until it is completely fulfilled according to the beautiful language of David, “He hath remembered his covenant for ever;” the word which he commanded to a thousand generations, which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant, saying unto thee will I give the land of Canaan the lot of your inheritance, &c. Now as God hath both promised and sworn to give to these patriarchs the land of Canaan for an æonian possession, they certainly must possess it for a long period, but not for an eternal possession, if other parts of the scripture are attended to; for, the apostle Peter tells us, in his second Epistle, chap. iii. 7. that the present earth will as certainly be destroyed by fire, as the former one was by water. Having sufficiently proved the adjective (aionios) to have a limited meaning respecting its duration, Gen. xvii. 8, &c. I shall now proceed to recommend

mend such a method of comparing scripture by
 scripture, that every one who is able to read the sa-
 cred writings in their own mothertongue, may know
 when the word translated everlasting is to be under-
 stood in a limited and when in an unlimited sense.
 In doing which I shall attend to your very useful in-
 structions, vol. 1. page 134, where you say that 'the
 ' doctor should have kept *αιων* and *αιωνιος* distinct in
 ' his reasoning, the one being a noun substantive, the
 ' other an adjective; for if it could be proved that
 ' the former would admit of various renderings, the
 ' latter will not. There are no adjectives in the
 ' English language, by which that word can be pro-
 ' perly translated, but what are expressive of endless
 ' duration.' If that is the case, I have a very sufficient
 reason to adopt the word æonian, wherever *αιωνιος*
 occurs, by which means the reader may judge for
 himself what is its true meaning in the places he is
 referred to. As the substantive *αιων* both in its singu-
 lar and plural form, is often applied to very different
 periods, so wherever the adjective *αιωνιος* occurs, it
 must be traced to that specific age or period, which
 it has reference to. The former is used to distin-
 guish one age from another, the latter to set forth
 the continuance of those things during that particu-
 lar æon of which it is its proper adjective. To do that
 justice to this subject which its very great import-
 ance calls for, would be to collect all the
 passages where the substantive *αιων* is to be met within
 one column, with the adjective to which it properly
 belongs in an opposite one, this would, in a great
 measure, clear the oracles of God from that horrid
 confusion which the translation exhibits, by placing
 the Most High and the inanimate part of the crea-
 tion in the same point of view; such as the Everlast-
 ing God, the everlasting hills, the everlasting moun-
 tains, &c. For want of room let the following speci-
 men suffice.

Substantive.

The substantive (aion) sing. and plur. applied to the life of the Most High. Deut. xxxii. 40. (Zo ego eiston aiona) I live to the age, i. e. the comprehensive (æon), which aggregates all former ages into a most glorious termination. Here revelation ends, and the succeeding displays of God's wisdom and love to all his creatures commences; this is most clearly expressed in Psalm ix. 5. xv. 7. xxix. 10. and cxlvi. 10. Rev. iv. 9, 10. v. 14. and x. vi. Dan. iv. 34, &c. also Mat. vi. 13. Rom. i. 25. ix. 5. Gal. i. 5. 1 Tim. i. 17, &c.

The life of believers unlimited, respecting continuance being a participation of the life of the Son of God. John xiv. 19. Because I live, ye shall live also, and as being also the gift of God which is without repentance. Rom. vi. 23. John viii. 51. If a man keep my saying, he shall not see death to the age (eiston aiona) chap. x. 28. They shall not perish (eiston aiona) to the age chap. xi. 26. Whosoever liveth and believeth in me shall not die (eiston aiona) to the age, viz. that spoken of at the end of the thousand years reign, Rev. xx. 5.

Adjective.

This adjective being applied to the existence of God, both in the sing. and plur. must have relation to these substantives only, Gen. xxi. 13. Isa. xl. 28. Rom. xvi. 28, &c. by conveying an unlimited meaning, we should therefore be careful to keep the sub. and adj. when expressive of the existence of Deity, as distinct as the word Great when applied to him, and when used only to express something relative to the lower order of the creation, without this we must confound the Most High with the meanest of his creatures. Isa. xl. 18. 25. xlv. 5.

Its proper adjective, Matt. xix. 29. — shall inherit (aionion) life. John iv. 14. v. 24. vi. 27. 40. and Matt. xxv. 46. The righteous into (aionion) life. Here we may distinguish it, when, in a singular form, to refer to the millenium, and, when plur. as in 2 Cor. iv. 18. alluding to believers' privileges, as in reigning with Christ till that period, displayed by the apostle, When the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God. See Rom. viii. 21. Eph. i. 10.

The

The Substantive

Applied in a limited sense to the continuance of the earth, which, at a future period, must be burnt up with the works therein. Eccles. i. 4. The earth abideth for ever. Heb. (lagnolem) Psa. lxxviii. 69. the earth which he hath established for ever. Heb. (lagnolem). Lxx. eiston aiona, to the age. Pf. civ. 5. cxlviii. 6. By this we see the necessity of always comparing substantive and adjective.

Applied to the millenium, when Christ will reign upon this earth, the period when God will fulfil both his promise and oath to Abraham, Isaac, and Jacob, respecting their enjoyment of the land of Canaan, &c. Gen. xiii. 15. For all the land thou seeest to thee will I give it, and to thy seed for ever, Heb. (gnadgnolem) to the age.

The day of judgment. Jude vi. unto the judgment of the great day. 2 Pet. iii. 12. The day of God, chap. xi. 9. iii. 7, &c. Matt. x. 15. The day of judgment, chap. xi. 22. xii. 32, &c. Matt. iii. 29. He that blasphemeth against the Holy Ghost shall not be forgiven (eiston aiona) to the age, i. e. the age, or period of judgment, called emphatically the great day.

The Adjective

Is here translated everlasting, Gen. xlix. 26. Unto the utmost bound of the everlasting hills. (Heb. gibnath gnolam). Heb. iii. 6. the abiding mountains, &c. Gen. ix. 12. (geneas anionious) continual generations, ver. 16. a lasting covenant between God and every living creature of all flesh upon the earth.

Adjective. And I will give to thee and to thy seed after thee, all the land wherein thou art a stranger, all the land of Canaan for a continual uninterrupted possession, &c. Gen. xvii. 8. Bengelius says that (aionios) or æviter-
nal is what lasts an ævum or seculum. See his introduction to his exposition to the Apoc. p. 270.

Mark iii. 29. Subject is to (aioniou kriseos) continual judgment. Matt. xxv. 46. These shall go away into aionion punishment. In Hebrews, vi. 3. the space which this period will take up is likewise called aionion, because it will continue till the new earth is created with the whole fallen creation restored, and all former things are passed away.

Substantive.

Ephesians ii. 7. That (en to aiosi tois eperchomenois) in the *aions* or *ages* to come he might shew the exceeding riches of his grace, chap. iii. 9. And to make all men see what is the fellowship of the mystery which has been hid in God (apo ton aionon) from the beginning of the *æons* or *ages*.

I might also take notice of the year of Jubilee, called in (Exod. xxi. 6.) in Hebrew *lagnolam* in the Sept. *eis ton aiona*, translated for ever; which, at longest, only consisted of the space of fifty years, longer than which no servant by the divine institution could be compelled to serve any master.

Adjective.

Rev. xiv. 6. The everlasting gospel, as the apostle (Col. i. 23.) declares, is (tou keruchthentos) * *preaching* to every creature which is under heaven, and must continue to be preached till every creature has heard it, and received the benefits thereof, thus it will eventually be good news to the whole creation, according to Mark xvi. 15.

Which the apostle Paul referring to, Phil. verse 15. declares that "He went away
" a slave for a short space
" of time, that his master
" might have the continual
" or (aionion) enjoyment of
" him as a brother, till the
" grand jubilee." By this it appears how the law was a shadow of good things to come.

Thus I have attended to your assertion, vol. 1. p. 138, and have proved that *αιωνιος* is not a substantive, but an adjective, and that it always has its own substantive, accompanying it, to which it is the proper adjective; the endless duration of which (in some places and its limited duration in others) it is designed to express, contrary to your ignorant declaration, p. 137.

As to your objection, p. 136, vol. 1, every one who reads it, must see, to be of no weight. ' Again, ' the apostle uses the word *αιωνια* in contrast with, and ' opposition to *προσκαιρα*, ' 2 Cor. iv. 18. (in the Greek Testament it is *προσκαιρα*); ' but if *αιωνια* does not

* See a critical explanation of this word, page 71, note, in *Universal Restitution Vindicated*, printed for Cadell in the Strand, 1775.

‘ import endless duration, the antithesis, and the
 ‘ beauty and propriety of the apostle’s reasoning is
 ‘ lost;’ &c. The word the apostle uses is an ad-
 jective neuter plural, which he likewise contrasts
 with a plural word, though, in the translation, this
 does not appear. By the first, we are to under-
 stand the peculiar privileges the elect, or first-
 born, will be the subjects of in all ages, viz. the mil-
 lenium, the age of judgment, and the age of ages,
 the most glorious events which will take place in
 these very extensive periods are the things which
 are now not seen. Whereas the *πρῶται* are only
 the most diminutive parts of one age, which may
 not be five years. In the scriptures, time is ex-
 pressed in its several gradations by the three fol-
 lowing words, *æon*, *chronos*, and *kairos*; the one
 means an age, the next a considerable period, or
 part thereof, and the last a very short space. By
 the apostle placing an adjective plural of the longest
 and the shortest in comparison, the antithesis ap-
 pears very conspicuous.

Having sufficiently proved the necessity of plac-
 ing each adjective to the proper age or ages it be-
 longs to, I pass on to what further has the appear-
 ance of argument against Dr. Chauncy. In doing
 this, there will be no necessity to attend to what
 you have advanced against the doctor, in his de-
 fence of universal restoration, from Col. i. 19, 20.
 “ For it pleased the Father that in him should all
 “ fulness dwell, and having made peace through
 “ the blood of the cross, by him to reconcile all
 “ things to himself; by him, I say, whether they
 “ be things in earth, or things in heaven,” except
 to recite your curious comment on those words,
 page 58 of your first volume; ‘ whatever disorder,
 ‘ therefore,

therefore, took place in the creation through that lapse, (i.e. the fall of Adam) it may be perfectly remedied, and all things brought back to their original state, without supposing a restoration of mankind from the second death. For though the apostle asserts, that the very same all things which he says, ver. 16, were created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things are created by him, and for him, and that Christ is before all things, and by him all things consist, and are reconciled by the blood of his cross. Yet, if we will believe you, great part of the human race may be destroyed without recovery, though ransomed by his death.

As this is not a reply against the doctor, but the apostle, I shall leave the controversy in his hands (being convinced on which side the truth is); and proceed to enquire, in my next, if there is any thing more like argument advanced against Mr. Winchester in your second volume, which is an attack upon him only, but as that is only a mere repetition of your first, for the purpose of making it productive; therefore when it appears that the public think it worth their notice, some future editions being called for, you may rest assured there are those who are equal to the subject will bring forth a more extensive reply.

Wishing you a better employment than speaking evil of, and writing against, those things which you know not, I remain

Your sincere friend and well-wisher,

J. C.

LETTER THE SECOND.

Dear Sir,

YOUR confession of faith (vol. 1. page 62, 63, 64, 67, 68) is so truly scriptural, and so strictly conformable to Dr. Chauncy's and Mr. Winchester's sentiments, that I cannot help bringing it forward, both against yourself and every other adversary, as a sufficient reply to every kind of opposition to *divine truth*.

' Sin is the object of God's highest hatred ; he
' has set himself against it ; so offensive is it to
' him, that he will not *suffer it finally to fully or*
' *debase any of his creatures, or eclipse his own glory,*
' but will perfectly purge and destroy it out of his
' works,' &c.

Who can defend the doctrine of the Universal Restoration of all lapsed intelligences more clearly than you have by asserting the deliverance of—*' the whole creation, from all the effects of sin ; nothing that is an offence to Jehovah shall remain, every defect shall be healed, every disorder rectified ;' &c.* God will not suffer sin, which is the source of all disorders, (if you are to be believed) finally to fully or debase *any* of his creatures ; the cause being removed, the effects must cease, universal harmony, and unsullied perfection, must of course reign throughout the vast extended empire of Jehovah. *Every creature to the utmost bounds of the creation, all that were ever brought into existence, shall cheerfully bow to his scepter, and sing his praise : when God will be all in all ; then Jehovah shall rejoice in all his works ; for this grand reason, because he will not suffer sin finally to fully or debase*

base *any* of his creatures, or eclipse 'his own glory.' Which would be the case, if the creature's rebellion could defeat the designs of an all wise, powerful, and good God.

How consistent is this declaration, with the scriptures of truth. Here the scriptures, your own creed, Dr. Chauncy's and Mr. Winchester's sentiments are all perfectly harmonious.

In my former letter, when I have been quoting the above passages, in which the doctrine maintained by Dr. C. and Mr. W. is so masterly and unequivocally defended against everlasting misery, I have called it the language of Mr. Marlow, the short-hand writer; and when those were produced which tended to confute yourself, they were then introduced as the language of Mr. Marlow the bookseller; the consequence has been that the jarring passages have made many conclude I was speaking of two persons who were contradicting each other.—N.B. Every author of a new system ought to have a good memory.

How different is this conduct from the apostle, 2 Cor. i. 18, 19, "But as God is true, our word 'towards you was not yea and nay,' &c. In your writings I can scarcely discern any thing else but affirming and denying the same thing. Vol. i. p. 62, in your violent attack on Mr. Dan Taylor's doctrine of never-ending misery, &c. you observe, 'that these passages, Rom. v. 12. to the end, chap. viii. 19—24. Eph. i. 9, 10, &c. it is 'acknowledged, with many others of the like import, are so striking, and the expressions in them 'so universal and extensive, that it would be difficult to put any sense upon them consistent with 'the doctrine of never ending misery and torment.' What has been advanced by those who maintain that

‘ that doctrine has in general been so big with absurdity and contradiction, that it is not to be wondered that persons of *tender feelings, and of benevolent minds*’ (viz. such as are like their heavenly Father, “ who is good to all, and whose tender mercies are over all his works,” Ps. cxlix. 9; and like those the apostle speaks of, Col. iii. 12. “ who have put on as the elect of God, holy and beloved, bowels of mercies, kindness,” &c.) ‘ have been induced to adopt the opposite doctrine of ‘ universal restoration,’ &c:

Now let common sense be appealed to. If God will not suffer *sin finally to fully or debase any of his creatures*, must not universal salvation be the consequence? or else your language must be taken in such a manner as to convey no meaning. Here I am reminded of some remarks which you have made, vol. 2, p. 24, that I wish you had attended to— ‘ Truth is in its nature plain and simple; viewed on all sides, it is always consistent and uniform! but there is that in falsehood and error which continually exposes it to self opposition and inconsistency: the man must be uncommonly sagacious who, in the support of it can keep his eye so stedfastly upon his system, and his recollection so retentive, as not to involve himself in contradiction and absurdity. There never perhaps, was an instance, in which this observation applied with more force than in that before us.’ Never were these remarks more truly verified in any writer, at any time, than in yourself, viz. Marston the bookseller, versus the short-hand writer.

Had a simple regard to truth been your leading motive, you would have attended to the controversy as Mr. W. has fairly stated it, according to your own quotation, Dial. vol. ii. p. 185, instead of insinuating to the public that Mr. D. Taylor’s sen-

timents are not in favour of endless misery, only because the word misery does not occur in the title-page of his work, what must we think of a cause which stands in need of such kind of support? May we not reply in your own words, pref. p. 8, 'if such conduct is not deserving of a *high degree of censure* it will be difficult to say what is.' The false charge I refer to is in your insolent letter to Mr. W. wherein you accuse him with misrepresenting that gentleman as a maintainer of the doctrine of endless misery, in which you say, (page 2), dial. p. 184. "Mr. Winchester says there are but three possible things that can befall those who are cast into the second death, either *endless misery* (which you know is Mr. D. Taylor's doctrine) *total annihilation* (as taught by yourself) or *restoration* (the subject of dispute between him and you) *a fourth* cannot be thought upon; and but one of these can be true."

'Were you to hear a person (addressing a congregation) cite the words of the apostle, 2 Theff. i. 9. in the following manner, "who shall be punished with everlasting *misery* from the presence of the Lord, and from the glory of his power;"—'would not you be fired with indignation, and consider it (and justly too) as a gross perversion of the words of the apostle? Just so have you acted in your reply to Mr. Dan Taylor.' His pamphlets are entitled—*"The eternity of future punishment asserted."*—*"The eternity of future punishment re-asserted."*—The title of your reply says the restitution of all things, &c. *defended*, being an attempt to answer D. Taylor's assertions and re-assertions in favour of endless misery;—'Whereas Mr. Taylor did not pretend to oppose the restitution of all things.' The word *misery* does not occur in either of the titles of his pieces; nor do you fairly cite one word
' from

‘ From those titles, except the name of the author.
 ‘ Such a misrepresentation of an opponent is unbear-
 ‘ able in controversy, and excites in those who know
 ‘ the fact, a very unfavourable idea of the man who
 ‘ is capable of it, and of the cause in which he is en-
 ‘ gaged,’ &c.

Here it appears evidently you want to make the world believe, that Mr. D. T. does not hold the doctrine of endless misery, and that Mr. W. is highly criminal, in his five letters to that gentleman, in charging him with defending such sentiments; however, to settle this matter, to public satisfaction, let Mr. D. T. speak for himself.

To begin with, “ The eternity of future
 “ punishment asserted and improved, p. 3.”——
 “ My present design is to prove those who depart
 “ this life in an unconverted state, will be *everlast-*
 “ *ingly miserable*. That such will never be favoured
 “ with any *release or deliverance* from the *punishment*
 “ which they have brought on themselves by their
 “ sins. p. 6. The misery of sinners in a future state,
 “ is an important part of the contents of the New
 “ Testament. The duration of *that misery* is there
 “ professedly and largely inculcated. The passages
 “ are numerous, the language is clear, easy, and uni-
 “ form; and frequently used on other occasions.
 “ We cannot therefore easily misunderstand it. If
 “ there will be a cessation of future misery, we may
 “ reasonably expect to find it written in some passage
 “ or passages, which relate to the *duration of that*
 “ *misery*.—Now I venture to appeal to all mankind,
 “ whether there be one single passage in all this
 “ blessed book which treats of the subject, in which
 “ the limited duration of *future misery* is clearly
 “ expressed, or even clearly implied? It is natural
 “ and necessary to enquire on the other hand, are
 “ there any passages which clearly assert, or evi-
 “ dently imply the *endless duration of future mi-*
 “ *serery?*”

“ *sery* ? To this enquiry my text will furnish a po-
 “ sitive answer. *These* (the wicked) *shall go away*
 “ *into everlasting punishment* : that the English
 “ word *everlasting* signifies *never ending* is too well
 “ known by the weakest person in this assembly
 “ to stand in the least need of proof.—But *the dura-*
 “ *tion of future misery* is not expressed by this
 “ word once or twice only. It is repeatedly ex-
 “ pressed by the words *everlasting* and *eternal*,
 “ which in this connection are synonymous, and
 “ equally convey the idea of *never ceasing*. Thus
 “ it is called *everlasting fire*, *everlasting destruction*,
 “ *eternal damnation*, and *eternal fire*. See Matt.
 “ xviii. 8. xxv. 41. 46. Mark iii. 18. 2 Thes. i. 9.
 “ Jude vii. It is certain that the Holy Spirit does
 “ intend in these passages to instruct us concerning
 “ *the duration of future misery*. Is it to be imagin-
 “ ed that these expressions would have been so of-
 “ ten repeated by a teacher, who is possessed of in-
 “ finite wisdom and goodness, if he had not intend-
 “ ed to inform us, in the plainest and strongest
 “ manner, that the *miseries* of the wicked in a future
 “ state will never end.

“ For though the *everlasting duration of future*
 “ *misery* is most clearly taught in many other parts of
 “ scripture, yet the passages just now quoted have
 “ certainly great and decisive weight in confirmation
 “ of that doctrine.” Indeed were I to cite all the
 passages to prove that Mr. Dan Taylor wrote not
 only in favour of but in defence of endless misery,
 I must transcribe all his works. The public are
 now able to judge for themselves, whether Mr.
 Winchester is guilty of the charge of misrepresent-
 ing his opponent, or perverting the words of an a-
 postle.

I cannot but congratulate Mr. Taylor's church,
 on account of your absence, at the time he preach-
 ed

ed this sermon, when he introduced, amongst several other passages, 2 Theff. i. 9. as an instance of the apostle speaking of everlasting misery in those words, for being fired with indignation yourself, the flame might have communicated to the whole congregation, by which means very disagreeable consequences might have taken place. However, the public in general, by these quotations, may know the fact, and may now form their ideas of Mr. Winchester's conduct towards that gentleman, either favourable or not, as they shall choose to decide. As Mr. D. T. must be acknowledged on the one hand to be the most ingenious defender of the system of the everlasting duration of future misery, it must be confessed, at the same time, that he is destroying the things which he is building, by maintaining the doctrine of Universal Redemption, and consequently asserting and reasserting the eternity of their future punishment (which he calls, in many places, misery) for whom Christ died *. But I now pass from that subject to make a few remarks on Vol. 2: p. 186. where you ask, 'does Mr. Winchester, by *total annihilation*, mean what is intended by destruction, *perdition* and *death*, in the scriptures?' Every man who has read his writings, or attended his preaching, must answer this question in the negative.

With regard to the first word, our Lord has cleared it from every such idea, by saying, John ii. 19, "Destroy ye (lufate) this temple, and in three days I will raise it up (ver. 21,) he spake of the temple of his body." The second, rendered perdition, is frequently substituted by the LXX. for the Hebrew word abad. Exod. xxii. 9, "for any manner of *lost* thing." Deut. xxii. 3, "all lost things of thy brother, which he hath lost" "and

* See Mr. Jack's Letter to the Rev. D. Taylor, &c.

“and thou hast found,” &c. Jer. xviii. 4, where Jehovah, describing the Jewish church (as well as the other nations) as a vessel in the hand of the potter, says, “it was (Heb. *nishchat*) destroyed “in the hands of the potter, and he made it again “another vessel, as it seemed good to the potter to “make it.”—As to the word death, however often it may occur in the sacred writings, a resurrection therefrom being equally well supported from the same source, perfectly clears them from maintaining the doctrine of *annihilation*.

Now as this is a subject only known to yourself, you have most effectually exposed Mr. W.’s ignorance by propounding to him the two following queries. The first is, vol. 2, p. 186, where you ask; ‘Does Mr. W. know any body who professes to believe the doctrine of total annihilation? It is presumed that no man would be so weak and foolish as to defend that as a scripture-doctrine which has not so much as its name in the ‘sacred writings.’

The second is, vol. 2. p. 189; ‘Does Mr. W. know what total annihilation is? or, whether it is ‘possible to be the fate of any thing that exists?’—Ah, Sir, these questions are of such an intricate nature, that no writer could or would have attempted a solution of them, if you had not done it yourself. Herein consists the value of your work; happy for the public it is entered at Stationer’s-hall, for the benefit of the universities of England and Scotland, and that it is to be preserved in the British Museum, for the instruction of future ages. Vol. 1, p. 91, ‘thus all enemies being *terminated*, the dominion of death will be destroyed, and consequently there will be no more ‘death; for, the wicked will be no more.’ By this we are taught the doctrine of absolute and complete

plete abolition, without believing in annihilation! Page 123—4, 'The blessings of grace and salvation, will be as universal and complete (and that in every part of the empire of God) as it would have been, upon the supposition that sin, Satan, and every other enemy had *never existed*; for, *being struck out of existence, they will be as though they had never been.*'—And all this without being annihilated! What a curious discovery! As this new system of divinity and philosophy originated altogether from yourself, surely none will dare to rob you of the merit of being its first inventor.

Thus I have given that attention to your arguments which the most important of them calls for. By your opposition to the sentiment I am more confirmed in it than ever I was. Mr. D. Taylor has sufficiently confuted all you have said, in his masterly defence of the Immortality of the Soul, in his sermon on Future Punishment. As to your absurd and shocking attempt to explain our Lord's words, Matt. xxvi. 24. you have entirely cleared Judas from all blame whatever, and charged it upon the Most High. Vol. 2. p. 130. 'Upon every ground therefore it is manifest, that the meaning of our Lord's words is, it would have been good for him not to have existed.' How contrary is this reflection upon the Creator to the acknowledgment of those who are before the throne of God, Rev. iv. 11. "*thou art worthy to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.*" By thus saying are you not exposing yourself to the censure, Rom. ix. 20. Amongst many other very able writers upon the case of Judas, had you read Purves's Humble Attempt, p. 221, 222, or Weaver's Free Thoughts on the Universal

Universal Restoration of all lapsed Intelligences; p. 161, &c. you would never have found fault with the Deity for bringing more creatures into existence than were necessary.

But I now take my leave of you, and thank you for your work, for by it I have had an opportunity of seeing how little can be said against Dr. Chauncy and Mr. Winchester. Their doctrines will stand unshaken till you have confuted Mr. Dan Taylor in his defence of *everlasting misery*, and consequently the *immortality of the soul*; his sentiments completely overturning yours, the controversy rests altogether betwixt that gentleman and Mr. Winchester.

I am your sincere friend,

J. CUE

No. 26, Pitfield-street, Hoxton,

May 15, 1794.

ERRATA.

- p. 5. l. 26. at the first paragraph, *read* Vol. 1. p. 62.
 p. 6. l. 7. *add* Vol. 1. p. 63, 64.
 p. 6. l. 17. *add* Vol. 1. p. 68.
 p. 13. l. 18. after *oppose*, *add* will be of little use.
 p. 19. l. 31. after words, *add* Vol. 1. p. 68.
 p. 28. l. 1. for *worship*, *read* adoration.
 p. 28, l. 23, for *עלם עלים* *read* *עולם עולמים*
 p. 30, l. 12, for *לכני* *read* *לכני*
 p. 30, l. 11, for *אשר* *read* *אשר*
 p. 30, l. 19, for *כף* *read* *כף*
 p. 33, note, last line, for *πολις* *read* *πολεις*
 p. 41. l. 1. after *state*, *read* as first fruits.
 p. 48. l. 28. after *Apollyon*, *read* as their destroyer.
 p. 65. l. 28, after *they*, *read* which
 p. 67, l. 14, for *this*, *read* his.